



# BROADCASTING CORPORATION OF CHINA

## INTERNATIONAL SERVICE

### TIME AND FREQUENCY SCHEDULE

(Nov. 3, 1985 – May 3, 1986)

P. 2

SERVICE AREA	LANGUAGES	TIME			CALL SIGN	FREQUENCY KHz	METERS	
		GMT	LOCAL	TAIPEI				
Thailand & Burma & Malagasy & South Africa	Amoy	0200 – 0300	0900 – 1000	1000	BEG 49	15270	19.65	
	Chauchow	0300 – 0400	1000 – 1100		BED 93	15370	19.52	
	Mandarin	0400 – 0500	1100 – 1200		BED 39	17720	16.93	
	Cantonese	0500 – 0600	1200 – 1300	1500				
	Thai	0600 – 0700	1300 – 1400					
	Mandarin	0900 – 1000	1600 – 1700	1700 – 1900	BED 93	15370	19.52	
	Cantonese	1000 – 1100	1700 – 1800		BED 39	17720	16.93	
	Chauchow	1100 – 1200	1800 – 1900	1900	BEG 49	15270	19.65	
	Mandarin	1200 – 1300	1900 – 2000		BED 93	15370	19.52	
	Cantonese	1300 – 1400	2000 – 2100		BED 39	17720	16.93	
	Thai	1400 – 1500	2100 – 2200	2300				
	Amoy	1500 – 1600	2200 – 2300		BED 93	15370	19.52	
	Chauchow	2300 – 2400	0600 – 0700	2300 – 2400	BED 39	17720	16.93	
			0700 – 0800	BEG 47	11915	25.18		
Hong Kong & Macao	English	0200 – 0400	1000 – 1200	1000				
	Mandarin	0400 – 0500	1200 – 1300		BED 73	9685	30.98	
	Cantonese	0500 – 0700	1300 – 1500					
	Vietnamese	0700 – 0800	1500 – 1600	1600				
	Mandarin	0900 – 1000	1700 – 1800					
	Cantonese	1000 – 1100	1800 – 1900		BEG 84	7285	41.18	
New Zealand & Eastern Australia & Eastern Indonesia	English	0200 – 0400	1200 – 1400	1000				
	Mandarin	0400 – 0500	1400 – 1500	?	BED 66	9765	30.72	
	Cantonese	0500 – 0700	1500 – 1700	1500				
	Mandarin	0900 – 1000	1900 – 2000	1700 – 1900	BEG 43	9610	31.22	
	Cantonese	1000 – 1100	2000 – 2100		BED 66	9765	30.72	
	English	2057 – 2157	0657 – 0757	0457 – 0557				
	English	2200 – 2300	0800 – 0900	0600 – 0800	BED 93	15370	19.52	
	Mandarin	2300 – 2400	0900 – 1000					
North America	English	0200 – 0400	1800 – 2000	1000				
	Mandarin	0400 – 0500	2000 – 2100		?	BED 69	11825	25.37
	Cantonese	0500 – 0700	2100 – 2300		1600			
	Vietnamese	0700 – 0800	2300 – 2400					
Japan & Korea	Mandarin	0900 – 1000	1800 – 1900	1700 – 1800	BED 7	7130	42.08	
					BED 73	9685	30.98	
					BEG 44	11745	25.54	
	Amoy	1000 – 1100	1900 – 2000	1800 – 1900	BEG 44	11745	25.54	
	Korean	1000 – 1100	1900 – 2000	1800 – 1900	BED 7	7130	42.08	
	Japanese	1100 – 1200	2000 – 2100	1900	BED 73	9685	30.98	
	Mandarin	1200 – 1300	2100 – 2200	?	BED 7	7130	42.08	
	Korean	1300 – 1400	2200 – 2300	2300	BEG 44	11745	25.54	
	Japanese	1400 – 1500	2300 – 2400					
Japanese	2100 – 2200	0600 – 0700	0500	BED 7	7130	42.08		
Korean	2200 – 2300	0700 – 0800	?	BEG 44	11745	25.54		
Mandarin	2300 – 2400	0800 – 0900	0800	BED 69	11825	25.37		
Europe & Middle East & North Africa	Arabic	1857 – 1957	2157 – 2257	0257 – 0357	BED 66	9765	30.72	
					BED 45	11860	25.30	
	Mandarin	1857 – 1957	1857 – 1957	0257 – 0357	BED 84	9510	31.55	
	French	1957 – 2057	2057 – 2157	0357 – 0557	BED 84	9510	31.55	
	English	2057 – 2157	2057 – 2157		BED 66	9765	30.72	
	Mandarin	2200 – 2300	2200 – 2300	0600 – 0700	BED 45	11860	25.30	
	English	2200 – 2300	2200 – 2300	0600 – 0700	BEG 42	9955	30.14	
Spanish	2300 – 2400	2300 – 2400	0700 – 0800	BED 84	9510	31.55		
				BED 66	9765	30.72		
				BEG 42	9955	30.14		
				BED 45	11860	25.30		
South America	Spanish	2300 – 2400	1900 – 2000	0700 – 0800	BED 84	9510	31.55	
					BED 66	9765	30.72	
					BEG 42	9955	30.14	
					BED 45	11860	25.30	





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SERVICE AREA	LANGUAGES	TIME			CALL SIGN	FREQUENCY KHz	METERS
		GMT	LOCAL	TAIPEI			
South East Asia	English	0200 – 0300	1000 – 1100	1000	BEG 84	7285	41. 18
	Mandarin	0300 – 0600	1100 – 1400	?			
	English	0600 – 0700	1400 – 1500	1600			
	Mandarin	0700 – 0800	1500 – 1600				
	English	1030 – 1040	1730 – 1740	1830	BEG 40	612	490. 20
	Indonesian	1040 – 1050	1740 – 1750	?	BED 30	5980	50. 17
	Mandarin	1050 – 1100	1750 – 1800	1900			
	English	1100 – 1200	1800 – 1900	1900	BEG 40	612	490. 20
	Indonesian	1200 – 1300	1900 – 2000	?			
	Mandarin	1300 – 1445	2000 – 2145	2245	BED 30	5980	50. 17
	Thai	1500 – 1510	2200 – 2210				
	Indonesian	1510 – 1520	2210 – 2220	2300	BEG 84	7285	41. 18
	Mandarin	1520 – 1530	2220 – 2230	?			
	English	1530 – 1630	2230 – 2330	0030			
	Thai	1630 – 1730	2330 – 0030	0030 – 0130			
Singapore & Malaysia & Vietnam & Western Indonesia	Indonesian	2100 – 2200	0400 – 0500		BEG 40	612	490. 20
	Mandarin	2200 – 2300	0500 – 0600	0500 – 0700	BED 30	5980	50. 17
	Amoy	0200 – 0300	0900 – 1000		BED 45	11860	25. 30
	Chauchow	0300 – 0400	1000 – 1100	1000			
	Mandarin	0400 – 0500	1100 – 1200	?			
	Cantonese	0500 – 0600	1200 – 1300	1500			
	Thai	0600 – 0700	1300 – 1400				
	Hakka	0300 – 0400	1000 – 1100		BED 91	9575	31. 33
	Mandarin	0400 – 0500	1100 – 1200	1100	BEG 47	11915	25. 18
	Cantonese	0500 – 0600	1200 – 1300	?	BED 49	15345	19. 55
	Indonesian	0600 – 0700	1300 – 1400	1500			
	Vietnamese	0700 – 0800	1500 – 1600	1500 – 1600	BED 91	9575	31. 33
					BED 49	15345	19. 55
	Mandarin	0900 – 1000	1600 – 1700		BED 45	11860	25. 30
	Cantonese	1000 – 1100	1700 – 1800	1700 – 1900	BEG 49	15270	19. 65
	Chauchow	1100 – 1200	1800 – 1900				
	Mandarin	1200 – 1300	1900 – 2000	1900	BED 45	11860	25. 30
	Cantonese	1300 – 1400	2000 – 2100	?			
	Thai	1400 – 1500	2100 – 2200	2400			
	Amoy	1500 – 1600	2200 – 2300				
	Mandarin	0900 – 1000	1600 – 1700	1700	BED 91	9575	31. 33
	Amoy	1000 – 1100	1700 – 1800	?	BEG 47	11915	25. 18
	Hakka	1100 – 1200	1800 – 1900	2000	BED 49	15345	19. 55
	Mandarin	1200 – 1300	1900 – 2000				
	Vietnamese	1300 – 1400	2100 – 2200	2000	BEG 47	11915	25. 18
	Hakka	1400 – 1500	2100 – 2200	?	BED 49	15345	19. 55
	Indonesian	1500 – 1600	2200 – 2300	2400			
Philippine & Central Indonesia & Western Australia	Mandarin	2200 – 2300	0500 – 0600		BED 91	9575	31. 33
	Chauchow	2300 – 2400	0600 – 0700	0600 – 0800			
	English	0200 – 0400	1000 – 1200	1000	BEG 44	11745	25. 54
	Mandarin	0400 – 0500	1200 – 1300	?			
	Cantonese	0500 – 0700	1300 – 1500	1500			
	Hakka	0300 – 0400	1100 – 1200		BED 30	5980	50. 17
	Mandarin	0400 – 0500	1200 – 1300	1100			
	Cantonese	0500 – 0600	1300 – 1400	?			
	Indonesian	0600 – 0700	1400 – 1500	1600			
	Vietnamese	0700 – 0800	1500 – 1600		BED 7	7130	42. 08
	Mandarin	0900 – 1000	1700 – 1800				
	Amoy	1000 – 1100	1800 – 1900		BED 69	11825	25. 37
	Hakka	1100 – 1200	1900 – 2000	1700			
	Mandarin	1200 – 1300	2000 – 2100	?			
	Cantonese	1300 – 1400	2100 – 2200	2400			
	Hakka	1400 – 1500	2200 – 2300				
	Indonesian	1500 – 1600	2300 – 2400				





*Voice of Free China*  
INTERNATIONAL SERVICE  
BROADCASTING CORPORATION OF CHINA  
53, SEC. 3 JEN AI ROAD, TAIPEI, TAIWAN  
REPUBLIC OF CHINA  
TEL: 771-0150 (10 LINES) TELEX: (0785)27498  
CABLE ADDRESS: BROADCAST TAIPEI

Dear friend,

Are you curious as to what the faces behind the microphones of the Voice of Free China are? Would you like to associate those faces with the familiar voices you have heard on-the-air?

Here is a good news! In order for you to obtain a special program schedule with colored close-ups of the Voice of Free China's English Section announcers, all you have to do is send us your reception report with your comments on our programs. It's very simple! So, do it now and you won't regret!

Enclosed you will find a new program schedule. Please take note of the changes in frequencies and time. We hope you hear us clear and loud in your area.

It goes without saying that, "There is no better joy than to hearing from friends across the miles". So, let us hear from YOU soon!

Best wishes,

English Section  
Voice of Free China

encl.







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Dear listeners:

How are you? I am Lily Liu, hostess of "Mailbag Time." As you may know, Chinese lunar new year falls on different day each year. In 1986, it will fall on Feb 9. We will have some special programs from Feb. 8 to Feb. 11. On Feb. 11, I'll host a 45-minute program, in which I would like to invite you to tell us your experience, impression, or anything about Chinese lunar new year you know.

You may tell us your words in 3 to 5 minutes in a cassette or in a short composition. This is a contest. We will prepare some special prizes for you. If you like, you can also add some sound effect. That will be very cute. Our deadline is on Jan.20, 1986. Please send us your entry as soon as possible.

Dear friend, if you can hear your own voice broadcast on the air from so far away, it must be very interesting. Right? So, why don't you join us on Feb. 11.

Sincerely yours,

*Lily Liu*  
Lily Liu





Broadcasting Corporation of China

# VOICE OF FREE CHINA

Dr. Taylor Wang (middle), accompanied by Chairman Chen Li-an and Vice Chairman Wang Chi-wu of the National Science Council, during his August visit in the R.O.C.



August, 1985  
17th YEAR. No 175  
MONTHLY

## The Month of Ghosts

In China, the 7th lunar month has since long time been called the month of ghosts, because many believe that on the first day of this month the gates of hell swing open, whereupon all the souls or ghosts are released from hell and come to this world to have a month off. How do the Chinese receive these ghosts? Do they go to Ghost Busters for help? Certainly not! On the contrary, in order to placate the spirits and discourage their mischief, trays of succulent foods are set out before each home as offerings and people supplicate the spirits with prayer. Also, incense is burned and bundles of paper clothing and money are set afire for use by the spirits in the other world. These offerings are also meant to prevent the ghosts of

criminals and spirits with no living relatives from entering one's home and causing trouble. The Chinese believe the spirits of those bereft of the consolation of ancestral worship are evil, and may claim living substitutes unless they are pacified by food. So, during the whole lunar month of July, sacrificial offerings must be prepared to feed these ghosts.

On the first afternoon of July first in lunar calendar, which is around Mid-August in western calendar, many households set up tables with offerings in the doorway. Incense is lighted and paper money is burned to provide the ghosts with money to spend during their one-month vacation on the earth. When the night falls, candles are lighted and paper lanterns are

hung up to light the way for the wandering ghosts and help them find the food. These candles and lanterns are kept lighted throughout the whole lunar month of July. Temples also put up high poles from which large lanterns are hung to attract ghosts to come into rituals to be held in the temples. These rituals, which are named literally universal salvation, are intended for the wandering souls' salvation from their miserable state in hell.

The month of ghosts is thus featured by such rituals. The date for such ceremonies is different from village to village, but usually it is fixed on the 15th of the 7th lunar month. This is a very important day both for Taoism and Buddhism. It is referred to as the Festival of Chung Yuan.

According to Taoism, there are Shang Yuan, Chung Yuan and Hsia Yuan. Yuan means leader, and



Shang, Chung and Hsia mean respectively above, middle and under. Thus, in Taoism, there are three



A Mischievous Ghost

gods that rule over the world above, in the middle and the world under respectively. In other words, the three gods are the god in charge of heaven, the god ruling over the earth, and the god of water. The 15th of the 7th lunar month happens to be the birthday of the god ruling over the earth. According to Taoism, on this day, he comes to this world for an inspection. So, in the past, worshipping ceremonies were held in his honor on this day. Gradually these ceremonies became merged with those practiced by common people throughout the 7th lunar month to pacify hungry ghosts.

In Buddhism, the 15th of the 7th lunar month is the Festival of Yu Lan Pen Hui. Yu lan Pen is the phonetic translation of an Indian Buddhist term which means the extremity of sufferings, while Hui means gathering, or meeting. In the

past, Buddhist monks shut themselves in temples on the 15th of the 4th lunar month and for 90 days they did nothing but pray and chant liturgies. Then, on the 15th of the 7th lunar month, they left the temples and came to people's salvation from sufferings. It was believed that if one prepared offerings to monks and Buddhas on this day, one could get hundredfold benediction. Actually, this benediction was acquired in order to be transferred to one's parents for their salvations. There is a story behind this Buddhist festival.

It is stated in Buddhist scriptures that there once lived a Buddhist monk whose name was Mou Lien. One day, in contemplation, he saw the soul of his mother suffering from hunger in hell. Once food entered her mouth it was immediately transformed into fire and became unable to be swollen. Mou



Lien could not bear to see his mother suffer, so he asked Buddha for her salvation. Buddha told Mou Lien that he alone could not save his mother. But if on the 15th of the 7th lunar month Mou Lien prepared food for all the monks in the world, he could save his mother with the help of all these monks. So Mou Lien did as bidden, and finally acquired salvation for his mother. But Moulien didn't stop right there. He continued to work for salvations for all those who suffered. Gradually the 15th of the 7th lunar month became for the Buddhists the day of salvations. And as time passed, this Buddhist practice was merged with the Taoist Festival of Chung Yuan and the Festival of Hungry Ghosts. The merged festival was already very widely observed in the dynasty of Sung (960-1279) and is still widely celebrated nowadays in Free China

on Taiwan.

Here, the best place to observe celebrations is Keelung Harbor on the northeastern coast of the island. An altar built on the top of a small hill beams with thousands of lanterns every year on this night, while the streets of the small port city are crowded with local residents and people coming from out of town for the celebration. Most of them are invited for a feast on this occasion.

On the eve of the festival, ceremonies are held wherein paper lanterns lighted by candles are put adrift on the waters. The lanterns are intended to light the way for those drowned spirits. There are two kinds of water lanterns. They can come in single lantern in the shape of a ball or a miniature house. They can also come in groups, that is, ten or hundreds of small water lanterns are arranged on

a bamboo raft. Individual or group, before lanterns are put on the waters, they are first carried to make a tour on the streets. The procession is led by a band made up of drums, gongs and trumpet-like wind musical instruments. Fire-crackers are set off along the way. And as the procession goes, it attracts many people, until it finally comes to the riverside from where the lanterns will be put adrift. But before that, liturgies are chanted by monks. Then there go the lanterns on the water. The glittering of the lanterns and their reflections on the water under the dark sky at night is really a spectacle that evokes a mixed feeling of respect and fear for the mystique of the ghosts.

The sacrificial ceremonies come to the climax on the 15th of the month of ghosts. The largest ritual held on this day is the one that



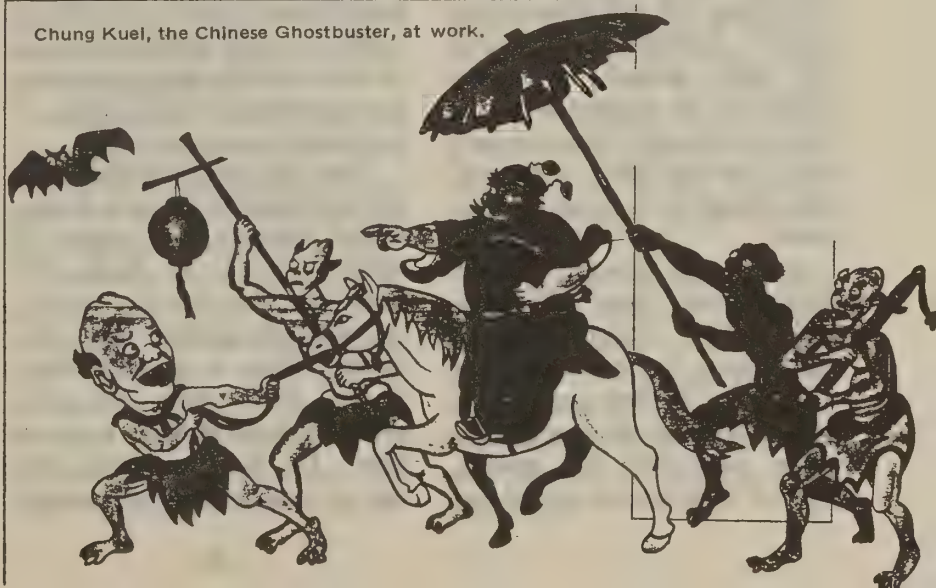
takes place in the temple. Since this is a ritual in which the whole village take part, every year a household is chosen to be responsible for it. This household of the year is usually a rich one. An altar is put up in the yard of the temple. On the altar are arranged images of Taoist or Buddhist gods and main offerings such as the pig, the ox, the sheep, the chicken, rice and fruits provided by the household of the year. In front of the temple, a big and high scaffolding is erected, on which offerings brought by the rest of the village are placed. On each pile or plate of offerings, a small triangular-shaped flag is erected. This flag bears the name of the head of the household which provides the very offering so that the ghosts can know to whom they owe their salvations and to whom they should grant blessings and protection. In addition to all kinds

of sacrificial offerings, sometimes a giant paper image of the ghost Ta Wang Yeh is erected in front of the temple. He is said to be representative of all the ghosts in hell, and is responsible for distributing the offerings equally among the ghosts.

After all is ready, the ritual

begins. Incense is burned, music is played, liturgies are chanted and prayers are said by the monks dressed in Buddhist or Taoist gowns. And as a final gesture symbolizing the giving away of the sacrificial offerings to the ghosts, a handful of rice, sweets, coins or a pastry shaped like the hand of

Chung Kuei, the Chinese Ghostbuster, at work.





Buddha is spread in the air, while magical formulas are repeated by the monks. It is believed that in this way the handful amount of what we just mentioned can be transformed to an infinite amount so that an infinite number of spirits can be fed and satisfied. And once cast upward into the sky, these little things will fall down on the ground. Therefore, a lot of children flock around the monks, waiting for the moment when the coins or sweets fall. They just can't wait to lay their hands on the treat, even though it is meant for the ghosts.

During the Festival of the Hungry Ghosts, some villages also hold contests wherein sacrificial pigs compete for their size. It is not unusual on these occasions to see an enormous whole pig which weighs more than 750 pounds. Some of them are just too fat and

heavy to stand on their four legs when still alive. In addition to these contests, theatricals featuring Chinese puppet shows, open-air operas performed in Amoy, or shadow puppet shows are staged, not only for the pleasure of the ghosts, but also, of course, for the pleasure of the living. So, the festival goes on animatedly in the middle of these performances, in the chanting of liturgies and prayers, in an air suffused with the smoke of incense and firecrackers.

There are some interesting do's and don't's in the month of ghosts. Devout believers have candles or lanterns lighted up during the whole month to light the way for the wandering ghosts. And they forbid children to linger outdoors as soon as the night falls since ghosts are believed to be active at night. For the same reason, one can not pour or spill water out of

the house at night for fear of splashing the ghosts. Most parents also forbid their children to go to seashore, beach or riverside for fear that their lives might be claimed by drowned ghosts. The month of ghosts is not an auspicious time for marriage or commencing important new ventures. Even people who do not believe in the existence of ghosts or all the customs practiced during the ghost month avoid getting married in the 7th lunar month.

In the world of science and technology, the celebration of a festival of ghosts seem incredible. Yet the customs practiced by the Chinese in the month of ghosts are handed down from generations ago. They have become part of the Chinese life, and can by no means be considered simple superstitions. They have become part of the Chinese culture.

# Suplemento en Español

## EL WAITANKUNG

El *waitankung* fue hasta ahora un estilo de *kungfu* chino poco conocido cuyas raíces taoístas habría que retrocederlas varios milenios. Su práctica, sin embargo, se está popularizando en los últimos años, no sólo en la República de China, sino también en algunas partes del extranjero.

El doctor Wu Jui-wen había probado con diversos tipos de ejercicios. El conocía asimismo los riesgos de su hipertensión arterial, pero ninguno parecía ayudarle. Las medicinas le proporcionaban un bienestar temporal, aunque depender de las farmacologías no era la respuesta para el Dr. Wu. Una mañana durante su paseo por el parque, se encontró un grupo de personas que parecían más

temblar que practicar un ejercicio físico. Uno de sus vecinos, que estaba imbuido en esta extraña práctica, le indujo a que participase en aquellos ejercicios. Dejándose llevar por los consejos de éste y dado que no había nada que perder, se unió a aquel grupo.

Curiosamente, unos años después de aquella mañana, la hipertensión arterial del Dr. Wu ha desaparecido, igual que su incipiente reumatismo y los dolores que sufría en un pie.

Desde que su práctica se promovió a nivel general en 1978, el *waitankung* ha tenido una acogida muy favorable. Alrededor de Taiwan hay más de 700 centros que instruyen en su práctica. El número de ejercitantes supera a los 300.000, incluso existe la primera

asociación formada en el extranjero, concretamente en Malasia.

Su difusión se inició así: un jefe provincial de la Policía, consciente de las ventajas de su práctica, lo recomendó a sus subordinados. Pronto se extendió entre los demás policías y de aquí pasó al colectivo de los militares retirados. Finalmente llegó al resto de la población.

El *waitankung* no tiene la gracia del *taichi* ni la agilidad ni fortaleza del *kungfu* de Shaolin. Entonces cabe preguntarse, ¿dónde radica su encanto?

La respuesta es simple: es práctico, fácil de aprender y cualquier persona lo puede practicar. Al menos así lo afirma Wang Su-chiung, cuyos problemas con el estómago han terminado desde que hace diez meses comenzó a ejercitarse en el *waitankung*.



Esta práctica estuvo durante mucho tiempo reservada a los seguidores y adeptos del taoísmo. Su esencia es un tipo de *kungfu* orientado a mantener una buena salud, por lo tanto no es un arte marcial, ni tienen técnicas de ataque ni de defensa. Su origen y evolución están basadas en el milenarismo concepto chino del *chi* o principio vital.

La importancia del *chi* y las técnicas respiratorias para la preservación de la vida, ya fueron mencionadas hace más de dos mil años en el *Clásico del Emperador Amarillo*. Obras posteriores abundan en técnicas para usar esta fuerza no sólo para proteger el cuerpo, sino para alargar la vida. En líneas generales, estas técnicas podrían dividirse en dos apartados: internas y externas. Las últimas hacen referencia a un cultivo de la piel, músculos y huesos para



Uno de los doce movimientos del waitan-kung balanceo de las manos hacia

hacerlos más resistentes a los ataques del exterior. Las internas, sin embargo, apuntan hacia el control de la respiración, para mejora de las funciones orgánicas.

Su principio básico conlleva el uso de movimientos externos que

de un modo u otro afectan a la fuerza interna del *chi* para preservar la salud general. Los movimientos fundamentales son doce. El éxito depende de la práctica diaria y el estado físico original de cada persona. El maestro Chang ilustra: "Es como tratar de arrancar el motor de un viejo automóvil. Cuanto más mayor sea la persona y su estado general esté más deteriorado, se necesitará más tiempo para que funcione su *chi*."

¿Y qué se siente, cuando finalmente uno estimula el *chi*? "Todo el cuerpo se agita, empezando desde la punta de los dedos, como si sufriésemos una descarga eléctrica", subraya Hsu Shu-yuan que curiosamente perdió su reloj de pulsera el primer día que experimentó esta sensación. "Temblé como en estado de delirio durante más de veinte minutos. Cuando paré-continúa Hsu- estaba empapa-

do de sudor, pero me sentía libre y liviano como una pluma”.

“Es completamente natural temblar cuando el *chi* de cada uno comienza a funcionar. Los principiantes no han profundizado en sus secretos, por lo que no pueden controlarlo. Una vez que le cogen el truco, entonces pueden controlar si el temblor continúa o no”, explica Huang Kuo-chan, concejal de Tainan y vicepresidente de la Asociación.

En el *waitankung* hay cinco niveles de conocimiento, desde “evitar la enfermedad y prolongar la vida” hasta “la transformación de la esencia en espíritu”. La mayoría de los practicantes se hallan en el primer nivel, sólo unos pocos acceden hasta el segundo o “de la nubes errantes bajo la luna.” En este escalón de conocimientos, el *chi* recorre el cuerpo, como las olas sobre la superficie del

océano.

¿Qué tipo de fenómeno científico produce que el *waitankong* cure las enfermedades? El Dr. Sung Ping-hsiang, bioquímico que ha realizado trabajos de investigación en los EE.UU, opina que esta práctica tiene un efecto positivo sobre la salud pero no es “una panacea”. Afirmar que su propósito no es curar la enfermedad, sino fortalecer el cuerpo. Aunque pueda ser sustituido por algún tratamiento médico en los casos más delicados, sin embargo ayuda al cuerpo a recobrar la salud más rápido. En nuestra sociedad, donde la persona abusa de la comida, no hace ejercicio físico y sufre hipertensión, el *waitankung* está llamado a tener unos efectos muy beneficiosos, aumentando la resistencia del cuerpo, estabilizando nuestra vida emotiva y mejorando nuestro estado de salud general.

Las técnicas de *waitankung* se transmitieron durante centurias de maestros a alumnos en las antiguas sectas taoístas. El maestro Chang, estudió bajo uno de éstos en Tientsin allá por 1937.

Las razones de esta popularidad no son difíciles de hallar: su aprendizaje es sencillo, no requiere ningún equipo especial, el tiempo de práctica es relativamente corto (una media hora diaria) y no hay que pagar ninguna cuota. El entusiasmo es lo que motiva a sus ejercitantes.

Cuando se le pregunta al maestro Chang si este entusiasmo le produce problemas en lugar de fama y fortuna, éste responde: “al diversión compartida, es preferible a la individual. Cuantos más, mejor”. Su respuesta no concuerda exactamente con el espíritu de sus predecesores taoístas, pero para ellos, no supone ningún obstáculo.



# Colonne réservée à la langue française

## La Fête des fantômes

La fête des fantômes qui tombe le 15<sup>e</sup> jour du septième mois lunaire chinois (cette année, c'était le 11 août), est un jour qui appartient aux bouddhistes et aux taoïstes.

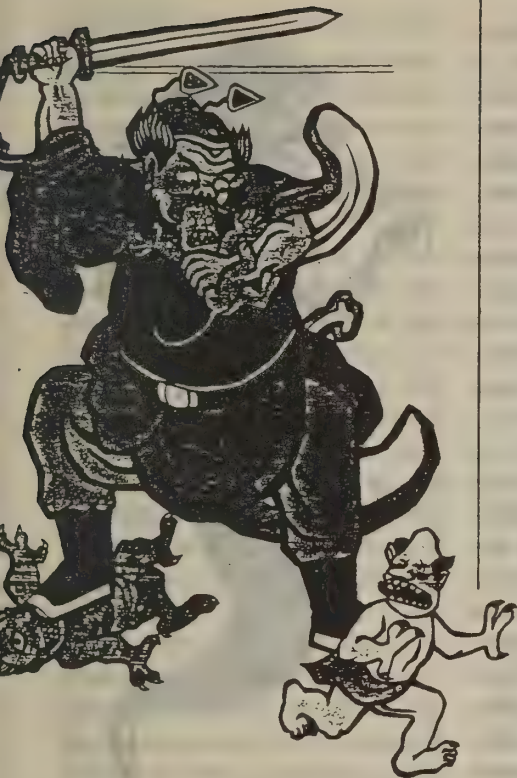
Un canon bouddhique relate ainsi l'origine de la Fête des fantômes: «Quand çakyamouni commença de prêcher sa doctrine en Inde, il n'avait que deux disciples, dont l'un était Mou Lien. Un jour, visitant le Ciel, Mou Lien rencontra l'esprit de son père qui le supplia de sauver sa mère qui subissait les tribulations des enfers. Mou Lien descendit aux enfers et trouva sa mère au milieu de démons affamés. Elle ne pouvait ni boire

ni manger. Il lui offrit sur le champ un bol de riz qui devint braise ardente lorsqu'elle s'en empara. Mou Lien, désespéré, demanda l'aide de son maître. Cakyamouni lui dit: *«Les fautes de ta mère sont si lourdes que tu ne pourrais en venir à bout. Fais venir cent mille moines et prépare toutes sortes d'offrandes au Ciel pour demander la grâce de ta mère.»* Depuis les bouddhistes accomplissent ces rites à l'intention de l'âme de leurs parents décédés.

Une autre légende vient du roman ancien et fameux *Le singe pèlerin*. L'empereur Taï-tsong, de la dynastie Tang, rêva un jour qu'il visitait les enfers, et toutes les âmes

condamnées le supplièrent de les aider. A son réveil, il chargea le moine San Tsang de se rendre en Inde pour obtenir un ensemble de sôtras bouddhiques. Il dirigea un service religieux de quarante jours pour les âmes affligées, implorant leur retour à l'humanité après six *samsara* (âges).

Une croyance populaire de Taïwan veut que les portes de l'enfer s'ouvrent au matin du 1<sup>er</sup> jour du septième mois de chaque année, autorisant ainsi les âmes condamnées à visiter leurs anciennes demeures et leurs descendants du monde réel. Ces «vacances» se terminent le 30 du septième mois, et les esprits doivent retourner aux enfers avant la fermeture des portes. Quelques âmes laissent passer ce délai. Elles ne peuvent rentrer aux enfers et doivent errer



Chung kuei à la chasse des fantômes

de par le monde. Pour se concilier ces mânes en peine et de peur qu'un de ses propres ancêtres ne soit parmi elles, abandonné et misérable, les Chinois tiennent une grande cérémonie le 15<sup>e</sup> jour du septième mois. Des offrandes de toutes sortes, légumes, fruits, viandes, riz, gâteaux, breuvages, sont disposées en gage de sollicitude et d'accueil.

La veille de la fête, on dresse une lanterne en papier, ronde, montée sur une hampe en bambou dans la cour de chaque temple. La nuit de la fête, les lanternes sont allumées pour guider les âmes solitaires égarées dans ce monde. Plus la perche de bambou est haute, mieux les âmes distinguent la lumière. Des lanternes flottant au fil de l'eau, c'est une autre coutume, sont destinées à aider les âmes des noyés. On dit que les noyés sont confinés toute l'année dans leur prison liquide et ne se

libèrent qu'en trouvant un remplaçant. Le compatissant Bouddha ne put supporter l'horrible injustice subie par ces remplaçants innocents et fit en sorte que chaque temple envoyât des lanternes sur les eaux pour conforter les âmes prisonnières et apaiser leur amertume.

En général, autrefois, cette pratique de faire flotter des lanternes était plus importante dans le sud que dans le nord de la Chine pour la simple raison que les marais et les rivières y sont plus nombreux et, par conséquent, les noyés. La plupart de ces lanternes étaient faites de papier huilé et décoré. Dans le Nord, on préférait faire les lanternes en forme de fleur de lotus, que est le piédestal du Bouddha, et capable d'écarter les influences mauvaises.

Mais à Taïwan, la plupart sont faites en forme de maison. Avec des flotteurs en feuille de bananier,



ces petites maisons sont éclairées par une bougie qui laisse parfois voir une inscription audessus de la porte: «*Les esprits venant des eaux lointaines sont reçus dans le chatolement de la lumière.*»

La cérémonie des lanternes flottantes commence généralement au crépuscule. Chaque membre de la procession qui se dirige vers la rive porte une lanterne allumée. Quand le prêtre commence à réciter les soutras, les lanternes, l'une après l'autre, sont lâchées au gré de l'eau.

Mais cette cérémonie, malheureusement, fut bannie par les Japonais durant

Les fantômes sont dans les airs pour un mois selon la tradition chinoise avec une atmosphère qui ressemble quelque peu à la saison de la Toussaint et de la fête des Morts en Occident.

En effet, le septième mois

lunaire est le mois des fantômes. Cette année il commence le 28 juillet pour se terminer le 26 août. Tout au long de ce mois néfaste, puisque dédié aux esprits malins, il est déconseillé de se marier, d'aller chez le médecin, de déménager, d'acheter une maison ou même d'aller nager. En conséquence, pendant cette période, les ventes iront à la traîne pour certains commerces tandis que d'autres en profiteront largement.

Que l'on y croit ou non, il est en général exact que le mois des fantômes est un moment difficile à passer pour les restaurants, les studios de photographie et pour tous ceux qui gagnent leur vie en vendant toutes sortes d'accessoires relatifs au mariage. Cela est dû à une coutume populaire taïwanaise qui affirme qu'une jeune fille mariée ce mois-là sera l'épouse d'un fantôme. Par conséquent, un



Un fantôme malicieux

studio photographique qui aurait normalement une moyenne de cent clients par mois pourrait bien se retrouver sans une seule affaire du tout. La seule solution pour certaines sociétés est de fermer leurs portes temporairement.

De la même manière, les fabricants de robes de mariée considèrent ce mois comme le bon moment pour se renouveler. Ils lanceront de nouvelles modes pour satisfaire la demande pendant la grande saison des mariages après septembre. Les restaurants aussi vont subir une diminution de leur chiffre d'affaire, parallèlement à la diminution des cérémonies de mariage.

Les médecins eux-mêmes ont été surchargés de travail en raison de la seule anticipation du mois des fantômes, car des foules de gens se précipitent vers les hôpitaux et les cliniques pour se faire examiner

avant le mois des fantômes.

En outre, les agences immobilières et le bâtiment sont les victimes de la coutume. Aussi certains entrepreneurs préfèrent-ils reporter les opérations plutôt que travailler pendant cette période. Mais pour ceux qui sont tenus de travailler, comme les charpentiers ou les maçons, des cérémonies d'adoration avec des offrandes sont de règle afin d'invoquer la bonne chance.

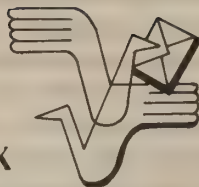
Les bénéficiaires du mois des fantômes sont toutefois les magasins d'encens. Ils auront la saison la plus profitable au cours de ce mois, parce que les 1<sup>er</sup>, 14, 15 et 29 du septième mois lunaire sont marqués par de grandes cérémonies d'offrandes dans chaque foyer. Les bénéfices de ces magasins au cours de ce mois sont généralement environ cinq fois plus élevés que pendant tout le reste de l'année.

Comme les *Portes de l'Enfer* restent ouvertes, les esprits des morts sont alors libres de hanter le monde des vivants. Quelques-uns peuvent rendre visite à des amis vivants ou à des parents. Les plus réfléchis parmi ces derniers accrocheront des lanternes à l'extérieur de leur maison pour guider les fantômes. Et une fois à l'intérieur, quelques uns des hôtes venus de l'autre monde pourront trouver de somptueuses offrandes préparées à leur intention.

Traditionnellement, les prêtres taoïstes offrent des prières et des sacrifices aux fantômes qui ont été négligés le quinzième jour du septième mois lunaire, le 30 août de cette année. Le 26 août, le dernier jour du mois des fantômes, toutefois, tous les esprits devront se présenter de nouveau dans leur tombeau et y rester jusqu'à l'année prochaine.



ECHOES  
&  
FEEDBACK



*(All letters are reprinted sic.)*

**A Faithful Listener**

This letter is just to let you know that you have a faithful listener in the United States. I try to tune into the Voice of Free China whenever I find the time and whenever atmospheric conditions permit. I find your program very interesting and informative, and hope to visit your country sometime in the near future.

Once again many thanks for the

riches you offer the world.

**Bruce H. Levy**  
NEW YORK, USA

\* \* \* \* \*

**One of the most Interesting  
Programs**

I have found the Voice of Free China to be one of the most interesting programs on shortwave. I especially enjoy your Chinese language training broadcasts. Please send me a QSL card and a programming schedule. Keep up the good work!

**Joe Rostock**  
PENN., USA

\* \* \* \* \*

It was with great pleasure and delight that I received a charming, friendly and delightful letter from you, along with "Sinorama" and tourist information. I enjoyed

reading them very much. I know how busy you must be, so I really appreciate the fact you took the time to write me a letter. It just proves to me that you have a warm, caring heart.

You, know, Irene Lin, I enjoy all your programs. In fact, "Jade Bells & Bamboo Pipes", "Stories of Ancient China" are among my favourite programs, along with "Main Roads & Byways", "Spotlight". In fact, I enjoy all your programs. You obviously spend much time in preparing and presenting these programs because they have so much information in them and they are presented so well by you.

Could you please convey my sincere thanks to Jade Lim for the map of ROC and picture of the singer. They were very nice to receive. Let her know that I'll be

referring to that map each time I listen to "Mainroads & Byways".

I am deeply distressed that because of my hours I am unable to listen to VOFC daily as I'd like. But I hope that soon my shift at work will change so that I can listen to your program each day. That indeed will be a great day when I'll be able to hear Lily Liu, Jade Lim and, of course, Irene Lin daily.

Looking forward to hearing from you soon and will be in touch again soon. In the meantime, I'll be keeping an ear to VOFC as often as I can.

**Ivan Grishin**

ONTARIO, CANADA

\* \* \* \* \*

I wish to thank you so very much for the beautiful picture

cards and the message that you sent me. I am very grateful to you. I put the picture cards in a frame and have it sitting on my desk. Thank you for the nice picture of the singer. Early this morning on 5.985 Mhz. I had the great pleasure of hearing you and your fine program "Mandarin Kitchen". At 0200 your time or 0100 our time I heard the nice station sign on, The male announcer gave the station name and location, he gave each of the frequencies and times. Then he played the anthem, followed by English news and then commentary. At 0115 or 0215 your time the station and location was given. At 0216 your program 'Mandarin kitchen' was introduced, with soft musical background heard. You have a very nice radio voice, and I enjoyed your program very much Jade. The chicken recipe goodies

sounded so good, the other lady was talking about preparing the dough and how to fix this nice meal. Then a bit of nice native music was heard. I know many people, including myself, enjoyed your interesting program. It was most interesting. Then the talk on cream cabbage was very interesting. At the close of your program the address as to where to write was given. I listened until your program ended. A group singing a pretty tune was heard after your program. I listened until 0235 your time. Again let me express my enjoyment in hearing this program and for the nice cards you sent me. Keep up the fine work that you are doing. It is a fine station and I will be your regular listener.

**Floyd Furness**

VA., USA

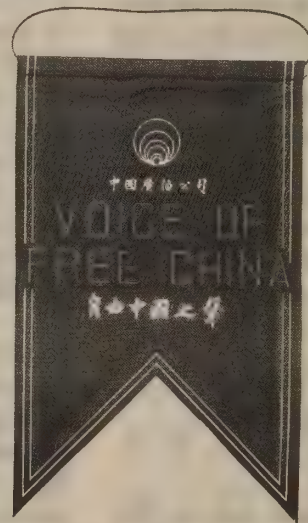


## ***NEW PENNANTS***

from the Voice of Free China



VOFC proudly presents its new station pennants. Just send in your reception report and ask for them in return. Add them to your VOFC collection, which includes VOFC badges, pennants, postcards and stickers.





## ROC — An Understanding Trading Partner

Trade relations between the Republic of China and the United States are the underpinning of the existing ties between Taipei and Washington. The Republic of China is the sixth largest trading partner of the U.S., while the U.S. is free China's number one trading partner.

Nearly 48 percent of ROC exports are shipped to the United States, and the U.S. is the ROC's second largest supplier after Japan.

Because of this close trade relationship, Taipei is most sensitive to the problem of its growing surplus with the U.S. Free China is the first and only country which has voluntarily taken steps to mitigate the problem.

A special committee was set up under the ROC government last year to study possible surplus-reducing measures. The country has concentrated on expanding U.S. imports rather than restricting exports. Ten purchasing missions have been sent to the United States since 1978 spending more than seven billion dollars, and a new one will be dispatched before the end of this year.

The ROC often bent backward in trying to

expand U.S. imports. An outstanding example is the import of American fruits which Taiwan grows in abundance.

In response to complaints of ROC's high tariffs, Taipei has been gradually dismantling the barrier under the government policy of liberalization and internationalization.

Consumer attitudes also speak in ROC's favor. Once U.S. goods become more widely available in Taiwan, they are not expected to meet the resistance they have met in Japan.

There is a tremendous unsatisfied demand for American-made goods. Such items as Whirlpool washing machines, Max Factor cosmetics, Ivory soap and Wrigley's gum are more popular among the more well-to-do.

ROC attitudes in general have been more responsive than Japan's to U.S. trade concerns. Government-sponsored trade delegations, government-supported local promotion of U.S. goods, warm receptions of U.S. trade missions and political groups, and a strong pro-American attitude in general are all testimonies to the country's sincere efforts to see its trade frictions with the U.S. resolved in a most amicable manner.



# Voice of Free China Broadcasts

(May 5, 1985 - Nov. 2, 1985)

SERVICE AREA	LANGUAGES	TIME			CALL SIGN	FREQUENCY KHz	METERS
		GMT	LOCAL	TAIPEI			
Hong Kong &	Cantonese	0100	0900				
	English	0200	1000	0900	BED 73	9685	30.98
	Mandarin	0400	1200	1			
	Cantonese	0500	1300	1500			
Macao	Cantonese	0700	1500				
	Mandarin	0900	1700	1700	BEG 84	7285	41.18
	Mandarin	1000	1800	1			
	Cantonese	1100	1900	1900			
New Zealand & Eastern Australia	English	0200	1200	1000			
	Mandarin	0400	1400	1	BED 60	15125	19.83
	Cantonese	0500	1500	1500			
	Cantonese	0700	1700	1700			
Eastern Indonesia	Mandarin	0900	1900	1700	BEG 42	9600	31.25
	Cantonese	1000	2000	1	BED 60	15125	19.83
	Cantonese	1100	2100	1900			
	Mandarin	0900	1800	1700	BEG 44	11745	25.54
Japan &	Amoy	1000	1900	1			
	Japanese	1100	2000	2000			
	Mandarin	1200	2100	1700	BED 7	7130	42.08
	Korean	1000	1900	1	BED 91	9575	31.33
Korea	Japanese	1100	2000	2000	BED 73	9685	30.98
	Mandarin	1200	2100	2000			
	Korean	1300	2200	2000	BED 7	7130	42.08
	Japanese	1400	2300	1	BEG 44	11745	25.54
North America	Japanese	1500	2400	2300			
	Japanese	2100	0600	0500	BED 7	7130	42.08
	Korean	2200	0700	1	BEG 91	9575	31.33
	Mandarin	2300	0800	0700	BEG 44	11745	25.54
Europe &	Mandarin	2300	0800	0700	BEG 93	15370	19.52
	Cantonese	2400	0900	0800	BEG 44	11745	25.54
	Arabic	0100	1700	0800	BED 93	15370	19.52
	Cantonese	0200	1800	0900			
Middle East	English	0200	1800		BED 69	11825	25.37
	Mandarin	0400	2000	1			
	Cantonese	0500	2100	1500			
	Arabic	0500	2100	1500			
North Africa	Cantonese	0700	2300	0300	BED 66	9765	30.72
	Arabic	1900	2300	0400	BED 45	11860	25.30
	Mandarin	2000	2000	0400	BED 84	9510	31.55
	French	2000	2100	0400	BED 84	9510	31.55
South America	English	2100	2200	0500	BED 66	9765	30.72
	English	2100	2200	0500	BED 45	11860	25.30
	Spanish	2200	2200	0600	BEG 42	9600	31.25
	Spanish	2200	2200	0600	BEG 42	9600	31.25
South America	English	2300	2300	0700	BED 84	9510	31.55
	Spanish	2300	2300	0700	BEG 42	9600	31.25
	Spanish	2400	2400	0800	BEG 45	11860	25.30
	Spanish	2400	2400	0800	BEG 45	11860	25.30

# VOFC Additional Schedule for America Area

(Effective from Jan. 1, 1985)

LANGUAGES	TIME		FREQUENCY KHz	SERVICE AREA
	GMT	LOCAL		
Amoy	0000 0100	1900 2000	5985	Eastern & Central Parts of North America
Cantonese	0100 0200	2000 2100	5985	
English	0200 0300	2100 2200	5985	
English	0300 0400	2200 2300	5985	
Mandarin	0400 0500	2300 0000	5985	
Cantonese	0500 0600	0000 0100	5985	
English	0200 0300	1900 2000	6065	Central Part of North America
English	0300 0400	2000 2100	6065	
Mandarin	0400 0500	2100 2200	6065	
Cantonese	0500 0600	2200 2300	6065	
English	0300 0400	1900 2000	5985	Western, Southern & Central Parts of North America
Mandarin	0400 0500	2000 2100	5985	
Cantonese	0500 0600	2100 2200	5985	
English	0600 0700	2200 2300	5985	
Cantonese	0700 0800	2300 0000	5985	
Amoy	0800 0900	0000 0100	5985	
English	0200 0300	2000 2100	11740	Central America & Southern Part of Mexico
Cantonese	0300 0400	2100 2200	11740	
Spanish	0400 0500	2200 2300	11740	Eastern Part of South America
Spanish	2300 0000	2000 2100	11885 9555	
Mandarin	0000 0100	2100 2200	11885 9555	
Mandarin	0100 0200	2100 2200	9680 11855	Western Part of South America
Spanish	0200 0300	2200 2300	9680 11855	



# VOICE OF FREE CHINA

Published by: Broadcasting Corp. of China  
P.O. Box 24-38, Taipei, Taiwan,  
Republic of China

Publisher: Chiang Hsiao-wu

Acting Director: Lee Hou-sheng

Executive Editor: Li Tsung-kuei

Subscription: US\$0.4 per copy and US\$4  
per year, postage included.

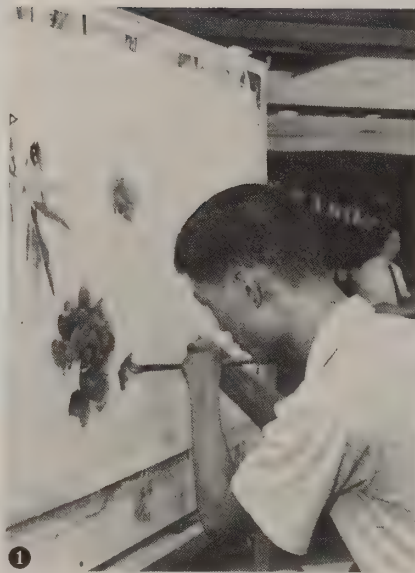
Free of charge for listeners of VOFC

號八三九〇第字誌台版局聞新院政行國民華中  
號五六七三第字台政郵華中

1. Lee An-kei, deprived of ten fingers, demonstrating his talent in brush painting during the opening ceremony of Sunshine Garden, an organization designed to serve the handicapped.

2. Commandor-in-Chief of the R.O.C. Air Force Kwo Ju-lin presenting a marriage certificate to a couple during the 65th group wedding ceremony of the Air Force. Twenty couples were married during this year's group wedding ceremony on August 14th, the Day of the Air Force.

3. The third test tube baby in the R.O.C. at the Veterans General Hospital. The first test tube baby girl weighed 2,500 grams at birth on September 4th.



Broadcasting Corporation of China

# VOICE OF FREE CHINA

A solemn ceremony was held on the early morning of September 28th, Confucius' birthday, in Taipei's Confucius Temple in celebration of the greatest Chinese sage's 2535 birthday anniversary. The grand ceremony was held according to rituals passed down from thousands of years ago.



September, 1985  
17th YEAR, No. 176  
MONTHLY



# The Moon Festival

In China, the 15th of the 8th lunar month marks the Moon Festival, or the Mid-Autumn Festival. It is one of the three most important festivals in China, the other two being the New Year Festival and the Dragon Boat Festival. It is on the Moon Festival that the moon's birthday is celebrated.

The lunar month of August is the month of harvest. It is natural that in ancient time, after the crops were reaped, peasants gathered to celebrate the occasion and at the same time worship the God of Agriculture or the God of Earth for plentiful harvests. So, since very ancient time, it was time for family reunion, which was featured by drinking, eating and relaxation.

The Mid-Autumn Festival was

first mentioned in Li Chih in 200 A.D. Then in historical documents of Tang dynasty (618-907 A.D), it was recorded that the Emperor Hsuan Tzung and his wife viewed the moon on the 15th of the 8th lunar month. What is so special with the moon on this particular night? The Chinese believe that nature is controlled by two great principles, the yang and the yin. The yang symbolizes male and is personified by the sun, while the yin is female and represented by the moon. So, since very ancient time, the moon has been worshipped by women. It is in the 8th lunar month that the summer heat of the sun gives way to the autumn cool. Therefore, in the past, women chose to worship the moon in this month. Then why the 15th of the month? Because the 15th

night is the moon's apogee, and it is on this night that the moon appears in her full shape, that is, she is completely round. In China, round shape symbolizes unity or reunion. So on the 15th of the 8th lunar month, women prayed to the moon for harmony and unity in the family.

Only women could take part in this kind of worshipping ceremony. They prepared five plates filled with round-shape fruits such as apples, peaches, pomegranates, grapes and melons. The shape of these fruits not only symbolized the full moon, but also stood for family unity. Mooncakes were also among the offerings.

When did mooncakes start appearing on the offering altar and when did they become officially recognized as the cake of the Festival? According to historical documents, in the dynasty of Sung

(960-1276 A.D.), there were already mooncakes. But it was not until the Ming dynasty (1368-1643 A.D.) did people begin to make it a custom to eat mooncakes on the Mid-Autumn Festival. Friends made them a present among themselves.

There is a story behind the mooncakes. Around the 14th century, the Han people were ruled over by the Mongols. The conquerors were very cruel and discriminating with the Han people. They put a Mongol in every 10 Chinese households so as to watch over them. These Mongols oppressed and exploited the people so unreasonably that one day the Han people decided that they couldn't stand it any longer. So, they wanted a revolt. But how could they pass the word around since the Mongols were watching them so closely? Fortunately someone

came up with a brilliant idea: Since on the 15th of the 8th lunar month people presented mooncakes to friends, why not took this opportunity and slipped a secret note in the mooncakes, asking all the Hans to rise together and fight the Mongols? Besides, even if the Mongols found the secret note, they wouldn't be able to make out what it meant because they couldn't read Chinese. So, cakes were made and then sent from house to house, hidden in them a note which read: on the 15th night, kill the Mongols. In this way, everybody was informed, and on the 15th night of the 8th lunar month, the Han people launched a surprise attack on the conquerors. The revolt succeeded, and the Mongolian ruling was overthrown. From then on, mooncakes are baked for this day in remembrance of the deliverance of their

ancestors from the oppressors. So mooncakes became part of the tradition of the Mid-Autumn Festival, much the same way as Tzung Tzu is to the Dragon Boat Festival.

Just as the appearance of Christmas cards in the bookstores announces the coming of Christmas, the piling up of mooncakes on the shelves in every bakery tells you that the Mid-Autumn Festival is approaching. They are stuffed with a variety of fillings such as sweet prune, pineapple, coconut, egg yolk, green bean, nut, sesame seed and minced meat. They can be either sweet or salty. In fact, each Chinese region has its particular type.

When one talks about the moon in China, one can not avoid mentioning a few names such as Cheng O, who is the lady of the moon, Ho Yi, her husband, the great poet Li Po, the old man of the moon and

the rabbit of the moon. The old man of the moon is worshipped as God of Marriage in China. Many Chinese believe that marriage is made in heaven, that is, by fate. No one can escape what has been destined for him or her in marriage life. So, the old man of the moon was created to account for all this. He is an old man with grey beard, and is in charge of all the marriages on earth. He has a book which lists the names of all the people on earth and his job consists in matching the name of a man with that of a woman, and binding the coupled with a red cord, thus binding them together for marriage life. Once the great matchmaker of the moon makes up his mind, no one can change it, and this is so-called fate. A legend proves the irrevocability of his decision. Once in the Tang dynasty, there lived a young man

named Wei Ku. One day, when he was travelling, he saw an old man sitting in the moonlight under a tree with a book in his hand. Curious about who the old man was and what the book was about, he approached him and asked questions. The old man told him that the book he had with him was a register of marriages, and that he matched men and women in the world by tying each couple with a red cord. He said no one could escape his arrangement. Seeing that Wei Ku didn't believe him, the man volunteered to show him his future bride. So, he pointed at a baby girl lying in the arms of a poorly dressed woman, whose husband earned a humble living by selling vegetables in the market. The old man told Wei Ku that when the girl grew up, she would become his wife. Wei Ku was sick with the idea that a plain-looking baby girl

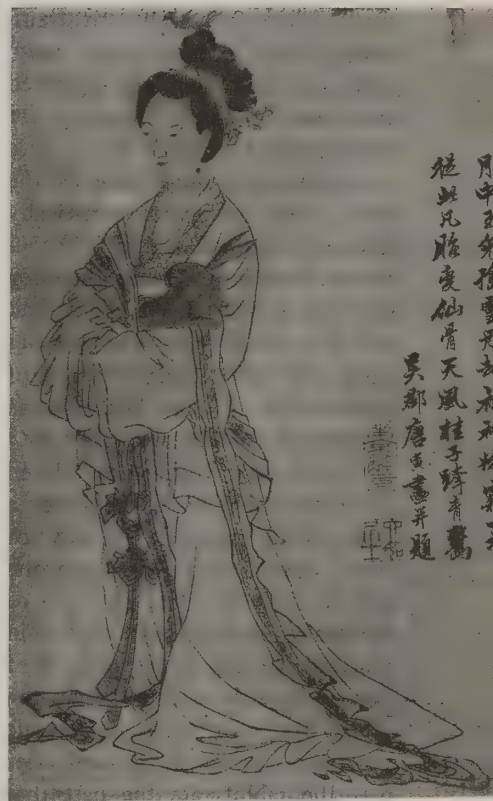
with humble family background should become his wife, because he was dreaming of something higher and better to help him in his career. So, he hired a bandit to kill the baby. But the girl escaped the disaster narrowly, with only her eyebrow scratched by the bandit's knife, leaving a scar over the eyebrow. Fourteen years later, when Wei Ku had quite forgotten the incident, he married a beautiful girl through the arrangement of a matchmaker. On the night of the wedding, when he raised the veil of his bride, he saw the scar over her eyebrow. When he asked her about the scar, she told him the misfortune that happened while she was still a baby. You can imagine how surprised Wei Ku must have been after he learned the truth, and how he was finally convinced that the decision made by the old man of the moon



was irreversible!

And here is the story of the lady of the moon Chen O and her husband Ho Yi. Ho yi was an officer in the court of an emperor around 2000 BC. He was very good in archery. One day, ten suns, instead of one, appeared in the sky. They sent forth so much heat that the earth was scorched: rivers and lakes were dried up, trees and grass were burned and people suffered a lot from lack of water. So, the emperor ordered Ho Yi to shoot nine out of the ten suns down. Ho Yi did as bidden and shot nine out of the sky. Life was then restored to the earth. The Goddess of the Western Heaven was so impressed by Ho Yi's achievements that she ordered him to build her a palace of multi-colored jade. Since Ho Yi was a man with many talents, he fulfilled the mission successfully. As a reward, the

Goddess gave him a pill of immortality, advising him to swallow it only until he had undergone a year of prayer and fasting. Ho Yi took the pill home and hid it from everybody. He then began his prayer and dieting. One day, while he was out carrying out a mission, his wife, the beautiful Chen O, discovered the pill by chance, and out of curiosity, she swallowed it. The moment she did so, she found herself floating in the air, regardless of all laws of gravity. At this moment, her husband Ho Yi returned. Seeing his wife flying higher and higher, he tried as hard as he could to catch her, but this was in vain. Chen O kept soaring in the sky until finally she reached the moon. Upon reaching the moon, she was so breathless that she coughed up a small portion of the pill. And instantly, it was transformed into a rabbit



Chen O, lady of the moon, and her rabbit.

while Chen O herself was transformed into a three-legged toad, living alone on the moon, separated from her husband, repenting her swallowing of the pill.

There is another version of the story. Some more romantically minded people refuse to see Chen O transformed into a toad, and they say that she remained unchanged, and is as beautiful as she ever was since she had swollen the pill of immortality. She became the Goddess of the Moon.

Almost all Chinese children know that there is a rabbit, or a hare, in the moon. To most of them, the rabbit was originally the pet of Chan O before she flew to the moon. And it is sometimes said that when Chen O ate the pill of immortality, she didn't swallow the entire part of it; instead, she left a portion of it on the ground. Her pet, the rabbit, ate the part that

was thrown on the ground. After the pill had taken effect, the rabbit flew to the moon with its mistress. And there, in the moon, it is the only companion that Chen O keeps, and according to Taoism, it pounds the pill of immortality in a mortar.

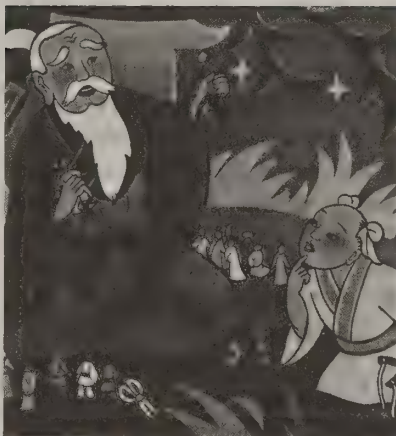
However, Buddhism has another way of explaining how and why the rabbit is there in the moon. It is said that once upon a time, there was a wonderland in the forest where holy men came to meditate. In this paradise, there lived a rabbit. He was a rabbit with many virtues and he taught all the other animals in the forest to practice religious duties and follow the scriptures. One day, Buddha came to the forest and preached to the animals. He taught Buddhist doctrines all night long until the next day when the high-noon sun enveloped the earth in its merciless heat. Every living creature shelter-

ed itself in the shade of trees, stifled by the steaming heat. At this time, when the forest seemed lifeless, Buddha assumed the figure of a Brahman, who was a member of the highest caste among the Hindus. The Brahman was exhausted from long journey and was dying for water and food. All the animals of the forest came to his help without the least delay. Some offered food, some offered water, while still others offered him a place to stay and rest. After everybody has showed his kindness, the rabbit came to the Brahman and said: "Master, I'm afraid I have nothing to offer you because I've been living on grass and herbs. All I have to offer you is my body. So, please accept my humble body, and I hope your hunger can thus be satisfied." When the rabbit spoke, a fire happened to be burning nearby. And having finished his

words, he was ready to jump into the flames when he stopped and began gently picking out the fleas and the insects living in his fur. While doing so, he spoke softly to these small creatures: "I may give my life to the holy man, but I have no right to take your lives." Then, gladly, he threw himself into the fire.

Then Buddha resumed his original form, and praised the rabbit for his sacrifice. To reward his noble deed and to let people learn from his example, Buddha ordered that the rabbit be sent to the moon, and from there serving as a shining example to all people in all time.

In addition to Chen O and the rabbit, there is another man living on the moon. His name is Wu Kang. Little is known about him except that he lived in the Han Dynasty (206 B.C.-220 A.D.). While he was on the earth, he dedicated himself



Old man of the moon and Wei Ku.

to the studies of Taoist doctrine of immortality. But somehow, because of some mistake he had committed, he was sent to the moon. There, he was ordered to fell a giant cassia tree which was about 5,000 feet high. Unfortunately, the tree was not an ordinary tree, and as soon as it was chopped,

it repaired its own injuries. So, no matter how hard Wu Kung tried, the tree remained unhurt. He chopped at it and at it, but in vain. Just like in Greek mythology Sisyphus was doomed forever in Hades to roll uphill a heavy stone which always rolled down again, Wu Kang was sentenced to the life-long felling of the magic cassia tree which will never fall.

In China the moon has never failed to be the most favorite subject in the poems by many poets. When the poets gaze upon the moon, she reminds them of home, of friends, of lovers far away, who might be gazing at the same moon. To the poets, just as the moon is not always full, just as the moon wanes from time to time, one can not expect to stay forever with one's beloved and one has to stay away from them sometimes. So, the crescent moon and the waning



moon always put Chinese poets in a melancholy mood. And to the greatest Chinese poet Li Po, the moon was also a good companion to drink with. One couplet in one of his most famous poems entitled "Solitary Drinking in the Moonlight" reads: "I raise the cup and invite the moon to join me in a toast, thus we are three drinking together." Here, the three are the moon, the poet himself and the shadow of the poet. It is said that this great poet was drowned one night when, after drinking too much wine, he tried to reach for and fish up the reflection of the moon in the water. Whether he got the moon or not remains a mystery.

Now you can see there are many beautiful and interesting stories surrounding the moon. These legends are not shattered by the American astronaut Neil Armstr-

ong's landing on the moon in 1969, and are still told from generation to generation. The moon remains as mysterious as it has always been to the Chinese for thousands of years, especially to the children, among whom many have been told not to point at the moon for fear of causing one's ear to fall off or one's tongue to be cut.

Nowadays, here in the Republic of China, the tradition of the Mid-Autumn Festival is still preserved. Mooncakes start to appear on the shelves of bakeries about two weeks before the festival. People buy mooncakes for their own consumption or as a present for their friends. Another food for this occasion is pomelo, which is right in season. The festival is the time for gift-giving. Students' parents send gifts to teachers to express thanks to the latter for their teaching and taking care of

their children, businessmen give presents to those who do business with them in a hope to promote good relations, while subordinates do so to their superiors with flattering overtones. On the night of the fifteenth of the eighth lunar month, mooncakes, pomelos and other fruit or food are laid on the offering altar, and incense-sticks are lighted, while the Chinese pray to the moon for family reunion. After dinner, people flock to parks, river banks, mountainsides and other open spaces for a night picnic. It goes without saying that they bring with them mooncakes and pomelos. They talk, they laugh, they sing, they dance, and most important of all, they gaze at the moon. Everybody knows that at no other time of the year is the moon as round and bright as it is on the fifteenth of the eighth lunar month.

# Colonne réservée à la langue française

## Les douceurs de la lune d'argent

Pour beaucoup de Chinois, l'ère de la conquête de l'espace n'a rien enlevé du halo de mystère qui entoure la lune. Sur sa surface lumineuse, se mire toujours une belle dame des temps jadis, ses manches et ses voiles flottant à la brise. Et les enfants qui regardent la lune y voient toujours un lapin décortiquant du riz sous un saule.

Douée d'une force surnaturelle, la lune en Occident inspire le romantisme et le... lunatisme. En Orient aussi, on lui attribue des pouvoirs particuliers. Certains disent que celui qui montre la lune du doigt verra ses oreilles tomber. Dans les deux traditions, la lune régit les forces de domaines infernaux. La pleine lune, pendant la fête des démons, attire les esprits des mondes inférieurs pour leur

faire partager quelque temps l'hospitalité du monde terrestre.

Dans la poésie, tant orientale qu'occidentale, la lune recueille souvent les plaintes désespérées des hommes. Ce joyau froid est à la fois le spectateur impavide et l'objet inaccessible des aspirations humaines. Un poète de la dynastie Tang, Li Po (李白) en apprit la fatale leçon quand il tenta d'«atteindre la lune». Ce poète à l'imagination fameuse qui aimait à boire en la seule compagnie de la lune, rencontra sa mort un soir qu'il avait trop vidé de coupes à l'intention de son impénétrable compagne. Cherchant à en surprendre l'image reflétée dans une rivière, il se noya.

La lune d'automne, liée à la moisson, est un symbole de gratitude et l'annonce de réjouissances

cette année la fête de la lune tombe le 29 septembre. À Taïwan, le 15<sup>e</sup> jour de la huitième lune, la Fête de la Mi-Automne est marquée par des réunions de famille où l'on va ensemble contempler la lune et par la fabrication d'une pâtisserie: les «gâteaux de lune».

Ronds comme la pleine lune et fourrés de viande émincée, de fruits ou de noix et amandes diverses, ces gâteaux sont comme un sym-



les gateaux de lune.

bole d'unité. La coutume veut que les gâteaux soient partagés entre les membres de la famille et mangés en commun. Dans sa forme et son usage, le gâteau représente la réunion. Issue probablement d'habitudes anciennes, quand les enfants retournaient à la ferme familiale pour aider à la moisson, quand les laboureurs saluaient en l'automne le répit des labeurs de l'été et quand la campagne toute entière se réjouissait de l'abondance des greniers garnis, la Fête de la Mi-Automne reste aujourd'hui le moment de la détente et de la chaleur familiale.

Les préparatifs ont leur centre dans les pâtisseries de l'île. Pendant tout le mois de septembre (qui correspond à peu près à la huitième lune chinoise), on achète des gâteaux de lune pour les apporter à sa famille ou les offrir à ses amis. Pour avoir un aperçu de ces pré-

paratifs, il suffit de voir une de ces pâtisseries quand ces gâteaux lourds et rebondis ont commencé à remplacer les tartelles et autres gênoises aux étalages des magasins. En particulier ceux de la pâtisserie Pou-I, sur l'avenue Chin-cheng (Hsin-sheng), dont la fidélité exceptionnelle aux formes et à la qualité ancestrales lui ont valu une réputation inégalée.

La pâtisserie Pou-I, qui couvre aujourd'hui trois étages, a été fondée il y a plus de quarante ans à Hankeou, dans la province du Houpeh, puis se replia à Taïpeh. En septembre, elle devient une gigantesque fabrique de gâteaux de lune, ses vastes cuisines remplies de patisseries en uniforme amidonné pétrissant la pâte et préparant les farces. Parmi les treize différentes variétés de farce, la prune douce est la plus appréciée. Avec l'ananas, la noix de coco, les cinq

graines (lotus, sésame, pastèque, noix et amande), le jaune d'oeuf, les haricots rouges, l'éventail est assez large pour satisfaire tous les palais. Et pour ceux qui préfèrent le salé, il y a aussi les viandes et les graines de sésame.

Avec une équipe de trente membres, la pâtisserie Pou-I cuit ses deux mille petites lunes par jour. Mais l'effectif est doublé dix jours avant les fêtes pour satisfaire une demande qui monte en flèche. Les gâteaux sont sortis des moules, badigeonnés à l'oeuf et placés dans un four où les caractères inscrits sur certains se gonflent pour apparaître en relief. Les plus petits, qui pèsent de 150 à 200 grammes la pièce et portent l'indication de leur farce, sont de deux types: l'un, celui de Canton, à une croûte épaisse de pâte sablée, l'autre, celui de Sou-tcheou, est enveloppé de pâte feuilletée et marqué d'un



sceau rouge. Traditionnellement, chaque région de Chine a son type de gâteaux, mais les deux précédents sont aujourd'hui les plus courants dans l'île. D'une manière générale, au Nord, on préfère ceux de Canton et, au Sud, ceux de Soutcheou. Quoi qu'il en soit, tous se vendent comme des petits pains et un flot continu de clients délesté rapidement les étagères de leur fardeau.

La silhouette de Tchang-O, la belle dame exilée dans son palais lunaire apparaît sur les plus gros des gâteaux de lune. Fourrés de cent grammes de farce et désignés du nom de « Fortune de toute la famille », de tels gâteaux sont destinés aux très larges ou très gourmandes maisonnées. Il est naturel que Tchang-O revienne sur un gâteau de lune c'est une manière de reconnaissance pour son sacrifice en faveur du peuple chi-

nois. Comme le raconte la légende, elle sauva ses compatriotes de l'esclavage perpétuel en subtilisant l'élixir d'éternité donné à son tyran d'époux. Avalant elle-même la pilule d'éternelle jouvence, elle fut transportée sur la lune, apportant au monde l'espoir d'un futur meilleur et ajoutant sa grâce à l'astre de la nuit. Mais surtout, vers la fin de la dynastie Yuan (1280-1368), la lune devint le symbole de l'unité de tous les Han. Chinois par la race, qui mirent fin à la domination mongole.

L'histoire du gâteau de lune relate que le peuple Han à l'époque souffrait du terrible fardeau des impôts et de traitements iniques que lui infligeaient les Tartares. Les habitants de la petite ville de Tchung-yi, qui en avaient assez de l'humiliation et de la pauvreté se révoltèrent un jour que les Mongols profanèrent leurs autels et leurs

biens familiaux. Une émeute qui s'ensuivit aurait été réprimée par la mort des coupables ou bien leur condamnation à avoir la langue coupée, si le peuple ne s'était tout entier soulevé.

Comment les Han Han coordonneront-ils leur révolution? Ils imaginèrent le stratagème d'utiliser ces gâteaux de lune apparemment anodins comme des messagers capables de déjouer la distance et la surveillance. Partout dans le pays, à mesure que la fête de la Lune approchait, ces gâteaux portèrent cachés des messages révolutionnaires: « *La veille de la Fête de la Lune, enversons les Tartares.* » Et les Chinois, en quelques mois, regagnèrent le contrôle du pays. Dans l'histoire de la Chine, si féconde en invasions, conquêtes et soumissions aux régimes tyranniques, le gâteau de lune reste le symbole de l'unité nationale.

# Suplemento en Español

## Tradicional Festival de la Luna o del Medio Otoño

El décimoquinto día del octavo mes del calendario lunar chino, al resplandor de la luna llena que esa noche destaca en todo su esplendor, las familias chinas y los amigos, se reúnen para celebrar el antiguo Festival del Medio Otoño, de varios siglos de antigüedad.

Saturado de leyenda y folklore, mucho de él está asociado con la luna. El Festival del Medio Otoño El Festival del Medio Otoño es la época tradicional en China para reuniones familiares, de parientes y amigos. Al igual que los bombones en Navidad o el pavo en el Día de Acción de Gracias, dicho Festival tiene su comida especial, conocida como "yueh bing" o pasteles de luna. Estos sabrosos pasteles redondos, por su forma, re-

cuerdan la forma de la luna y están rellenos de una pasta hecha de frijol negro, dulce o bien de huevo, o incluso de carne y pueden encontrarse para dicho festival en todos los hogares, constituyendo el plato favorito para dicha ocasión.

Por supuesto, esta festividad no estaría completa sin la respectiva noche de luna destinada precisamente para observar a la luna llena que en esa oportunidad brilla con su máximo esplendor.

Las referencias a este festival que pueden encontrarse en las canciones y en la posesía de la dinastía Chin (265-400 d.C.) demuestra que su popularidad había disminuido. Un observador se lamentaba que "la gente parecía no encontrarse muy preocupada en cuanto a la observación apropiada

del mismo".

¿A qué se debía esto? Una razón podría ser que en una economía, aceleradamente industrial como la de Taiwan, la gente no dispone del tiempo suficiente para atravesar largas distancias y poder reunirse con sus parientes y amigos. Por otra parte, los que se encuentran en el extranjero se ven imposibilitados también de poder regresar a su hogar para celebrar este festival.

Otra causa podría ser los numerosos edificios de varios pisos que pueden encontrarse en todas las principales ciudades de la isla. Cuando la contemplación de la luna se ve obstruida por una fila de altos edificios, incluso los más ardientes admiradores de la luna se ven obligados a renunciar a dicha afición.

Y por supuesto, en los tiempos antiguos, cuando existía poca entretenimiento para las familias, los festiva-

les como este no competían con las atracciones que ofrecen otras alternativas como el cine, lujosos restaurantes, clubes nocturnos, etc.

Pero existe un largo camino que recorrer antes que pudiera desaparecer la magia del Festival de Medio Otoño. El folklore de los años transcurridos ha agregado numerosos cuentos que constituyen actualmente sinónimos del festival. Una de las leyendas más comunes, es conocida simplemente como el cuento de Chang Eh.

Aunque son muchas las variaciones de la historia, una versión asienta que cuando esta bella joven que participaba en la corte tomó un veneno en búsqueda de la inmortalidad, fue transportada hacia "el Palacio Lunar". Luego, poseyendo la vida eterna, pero detenida en la luna, sólo se le permitía contemplar la vida terrestre que se le había negado.

Otra leyenda que ha llegado a formar parte de la historia del Festival del Medio Otoño, se relaciona con la dinastía Tang (618-970 d.C.), cuando el emperador Tang Ming-huang, quien junto con un fiel monje realizó una breve visita a la luna durante la víspera del Festival del Medio Otoño. Encantado por las ninfas del palacio lunar, el emperador, según se dice, se inspiró a su regreso para componer una canción conocida por su inolvidable y espiritual melodía.

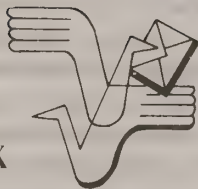
Pero, tal vez la parte más celebrada del festival es el propio pastel de la luna. La leyenda que rodea a los pasteles de la luna, remiten la fecha del origen de este postre, a la dinastía Yuan (1279-1368 d.C.); cuando los mongoles subyugaron y gobernaron una China débil y dividida. Los pasteles de la luna se supone haber jugado un papel principal en la rebelión

guiada por Chu Yuan-chang, quien logró derrocar triunfalmente a los mongoles y restaurar la monarquía en manos chinas. Los pasteles de la luna en dicha ocasión contenían un llamado a las armas, estimulando a la población a levantarse y terminar con el gobierno extranjero.

Los pasteles de la luna se encuentran actualmente muy lejos de tener un significado político, pero, sin embargo, continúan siendo una comida muy apetecida. ¿Qué es lo que hace que estos pasteles tengan el sabor que los ha hecho tan especiales? Cuando venga a Taiwan quédese por más tiempo y pase aquí el Festival del Medio Otoño, Entonces, bajo un cielo claro y despejado y la luna llena, deléitese saboreando este delicioso manjar... y quizás pueda cruzar una mirada con los melancólicos ojos de Chang Eh.



# ECHOES & FEEDBACK



*(All letters are reprinted sic.)*

## VOFC a Most Vital Ambassador of Good Will

Greetings friends: A most complete broadcast today and I particularly appreciated Commentary. Sincere congratulations on Armed Forces Day and the heroic anti-communist patriots of the Republic, as noted on today's news. Yet again Jade Lim and madame Fu Pei Mei have come up with another delicious sounding recipe. I would most appreciate a copy of spicy smoked fish of Shanghai. The recipe seems simple and I now have 2 works!! (Both made

in the Republic). Both madame Fu Pei Mei and Jade Lim do a good job on this program, and it kind of grows on you.

Now as for Jade Bells and Bamboo Pipes, what can I say but lovely and the music of the Erhau was unique and compelling. The selection of music was well presented as always. And yes for my collection I would love a photo of the Erhau to add to the Cheng and Pipa I already have in my VOFC album.

Forgive me if it seems like I have the "gimmies" today—but who could pass up the recipe and your fantastic musical instrument photos?! In truth the VOFC is a most vital ambassador of good will for your great nation that we in the U.S.A. gave "stabbed in the back" in hopes of dealing with the devil. Strange as we look at history and contemplate how we

have treated true friends and allies. Our nation has much to repent for and of a sad commentary on 20th century U.S. foreign policy thus far. On this reflection I end, as always wishing all the best to Helen Kau, Jade Lim, Irene Lin and the entire VOFC staff. Please Q.S.L. and thank you so much for your time and service and programming.

**Nicholas Peter Adams**

**NEW JERSEY, U.S.A.**

\* \* \* \* \*

## VOFC Valuable Source of Information

I'm very glad to tell you reception condition is very good and I enjoyed your programs. In our country, up-to-date and right news of R.O.C. is seldom seen on newspapers or on TV, to my great sorrow. So that programs on the air from Voice of Free China is

very valuable source of information. I usually listen to the Japanese service at night, and sometimes English programs Sunday noon. Owing to good condition, English announcement is easily understood. Program contents are interesting, and the only hope is more chance for traditional music.

**Masao Kobayashi**  
**IBARAKI, JAPAN**

**Free Programs,  
Free Textbooks,  
Cultural Knowledge and  
Good Will Provided by  
VOFC Appreciated**

If there are any specific points you would like me to comment on (Let's Learn Chinese), please let me know. I really have nothing to add with regard to the present format—clear enunciation of vocabulary, plenty of repetition, speeded-up

natural speech, everyday topics, discussion of grammatical points that gradually help the learner—you have them all. It is all presented in a very lively and interesting manner.

I greatly appreciate the free programs, free textbooks, cultural knowledge and good will provided by you.

**Brian Hegarty**  
**New York, U.S.A.**

(Continued from page 16)

It could be said that the free Chinese have to try harder because the odds are arrayed against them.

The Americans have stood by their Korean allies and they do not recognize North Korea.

Republic of China was derecognized because President Carter thought the Chinese Communists would be of assistance against the Soviet Union.

Besides paying for all its weapons, Taiwan has been denied the modern warplanes that are necessary to protect the beaches of the island from possible amphibious assault.

Both the ROC and the ROK have similar per

capita incomes with the edge going to the free Chinese. Both are hard working and place high stress on education.

But considering Korea's population bulge, which is two times of that of Taiwan, and larger size, the Republic of China has done remarkably well.

Both peoples are hard working, and both are venturing into new fields — the manufacture of automobiles for export as an example. In the end, the slight advantage for the ROC may be essential. The free Chinese have to work harder to stay ahead and assure their survival.



## Free China and Korea

Free China is leaving the Republic of Korea behind economically this year.

For the first half of the year, Korean exports declined by 4 percent to a figure of US\$13.3 billion.

Taiwan exports were down, too, but by a lesser margin. The decrease was only 1.3 percent and the total volume was US\$15.5 billion.

Both countries have been affected by growing U.S. protectionism but Taiwan to a lesser extent.

Of course, Korea has a bigger population to support and has tried to be a bigger frog in a larger pond.

Seoul will be host to the Asian Games next year and to the Olympics in 1988.

Partly because of the recognition situation, the Republic of China doesn't have the large expenses that these enterprises entail.

The Korean gross national product was supposed to reach 7.5 percent this year but probably won't do better than 6 percent. Free China, on the

other hand, may reach 7.5 percent.

Governments play a role in the two economies and there are differences.

Korea has played a larger part in the activities of business. Free enterprise has a larger opportunity in the Republic of China. The government has shown less intention to step into troubled businesses and industries.

Political uncertainty and labor activism are bigger factors in Taiwan's neighbor to the north. The Republic of China is the most stable country in Asia despite the threat of the Chinese Communists just across the Taiwan Straits.

Both Korea and the ROC have big military establishments to support.

However, the free Chinese get no help from anyone. They pay the whole bill. Korea has 40,000 American troops standing by and receives military assistance.

Not that Taiwan wishes the Koreans any bad luck. The competition is of a friendly nature, and it is the hope of the anti-Communists of the ROC that the Koreans will stand firm against the common enemy, especially against the Peking regime.

(Continued on page 15)



# Voice of Free China Broadcasts

SERVICE AREA	LANGUAGES	TIME			CALL SIGN	FREQUENCY KHz	METERS
		GMT	LOCAL	TAIPEI			
Hong Kong &	Cantonese	0100	0900				
	English	0200	1000	0900			
	Mandarin	0400	1200	?	BED 73	9685	30.98
	Cantonese	0500	1300	1500			
Macao	Cantonese	0500	1300	1500			
	Mandarin	0900	1700	1700	BEG 84	7285	41.18
	Cantonese	1000	1800	1900			
	English	1100	1900				
New Zealand & Eastern Australia & Eastern Indonesia	English	0200	1200	1000			
	Mandarin	0400	1400		BED 60	15125	19.83
	Cantonese	0500	1500	1500			
	Mandarin	0900	1900	1700	BEG 42	9600	31.25
	Cantonese	1000	2000	?	BED 60	15125	19.83
	Mandarin	0900	1800	1900			
	Amoy	1000	1900	1700			
	Japanese	1100	2000	?	BEG 44	11745	25.54
Japan &	Japanese	1200	2100	2000			
	Mandarin	0900	1800	1700	BED 7	7130	42.08
	Korean	1000	1900		BED 91	9575	31.33
	Japanese	1100	2000	?	BED 73	9685	30.98
Korea	Mandarin	1200	2100	2000			
	Korean	1300	2200		BED 7	7130	42.08
	Japanese	1400	2300	?	BEG 44	11745	25.54
	Japanese	1500	2400				
	Japanese	2100	0600	0500	BED 7	7130	42.08
	Korean	2200	0700	?	BED 91	9575	31.33
	Mandarin	2300	0800	0700	BEG 44	11745	25.54
	English	2400	0900	0800	BED 93	15570	19.52
North America	Cantonese	0100	0900	0900			
	English	0200	1000				
	Mandarin	0400	1200	?	BED 69	11825	25.37
	Cantonese	0500	1300				
Europe &	Arabic	0700	2300	1500			
	Mandarin	1900	1900	0300	BED 66	9765	30.72
	French	2000	2100	0400	BED 45	11860	25.30
	English	2100	2200	0500	BED 84	9510	31.55
Middle East	English	?	?	?	BED 66	9765	30.72
	Mandarin	2200	2200	0600	BED 45	11860	25.30
	English	2300	2300	0700	BEG 42	9600	31.25
	Spanish	2400	2000	0800	BEG 84	9510	31.55
South America	Spanish	2500	1900	0700	BEG 42	9600	31.25
	Spanish	?	?	?	BED 66	9765	30.72
	Spanish	?	?	?	BED 45	11860	25.30
	Spanish	2400	2000	0800	BEG 45	11860	25.30

# VOFC Additional Schedule for America Area & Europe

LANGUAGES	TIME		FREQUENCY KHz	SERVICE AREA
	GMT	LOCAL		
Amoy	0000 0100	1900 2000	5985	Eastern & Central Parts of North America
Cantonese	0100 0200	2000 2100	5985	
English	0200 0300	2100 2200	5985	
English	0300 0400	2200 2300	5985	
Mandarin	0400 0500	2300 0000	5985	
Cantonese	0500 0600	0000 0100	5985	Central Part of North America
English	0200 0300	1900 2000	6065	
English	0300 0400	2000 2100	6065	
Mandarin	0400 0500	2100 2200	6065	
Cantonese	0500 0600	2200 2300	6065	
English	0300 0400	1900 2000	5985	Western, Southern & Central Parts of North America
Mandarin	0400 0500	2000 2100	5985	
Cantonese	0500 0600	2100 2200	5985	
English	0600 0700	2200 2300	5985	
Cantonese	0700 0800	2300 0000	5985	
Amoy	0800 0900	0000 0100	5985	Central America & Southern Part of Mexico
English	0200 0300	2000 2100	11740	
Cantonese	0300 0400	2100 2200	11740	
Spanish	0400 0500	2200 2300	11740	
Spanish	2300 0000	2000 2100	11885 9555	
Mandarin	0000 0100	2100 2200	11885 9555	Eastern Part of South America
Mandarin	0100 0200	2100 2200	9680 11855	
Spanish	0200 0300	2200 2300	9680 11855	
Mandarin	1857 1957	2157 2257	9852 11805	
French	1957 2057	2057 2157	9852 11805	
English	2057 2157	2057 2157	9852 11805	Europe
English	2200 2300	2200 2300	6155 7355	

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Programme des émissions en langue française quotidiennement diffusées sur les fréquences suivantes:  
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 (Valable à partir du 3 novembre)

Jour \ Time	GMT 19.57 – 20.22	GMT 20.22 – 20.57
Lundi	Nouvelles et Commentaire	Art traditionnel chinois
Mardi	Nouvelles et Commentaire	Voyage à Taiwan
Mercredi	Nouvelles et Commentaire	Commerce et économie de la République de Chine
Jeudi	Nouvelles et Commentaire	Richesses de la culture chinoise
Vendredi	Nouvelles et Commentaire	Rapport spécial
Samedi	Nouvelles et Commentaire	Vie quotidienne en République de Chine
Dimanche	Nouvelles et Commentaire	Musique classique et Littérature chinoises



# VOICE OF FREE CHINA

Published by: Broadcasting Corp. of China  
P.O. Box 24-38, Taipei, Taiwan,  
Republic of China

Publisher: Chiang Hsiao-wu

Acting Director: Lee Hou-sheng

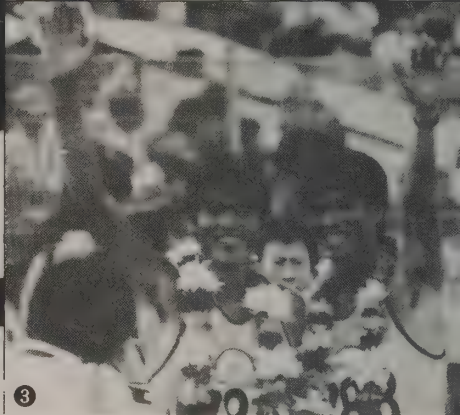
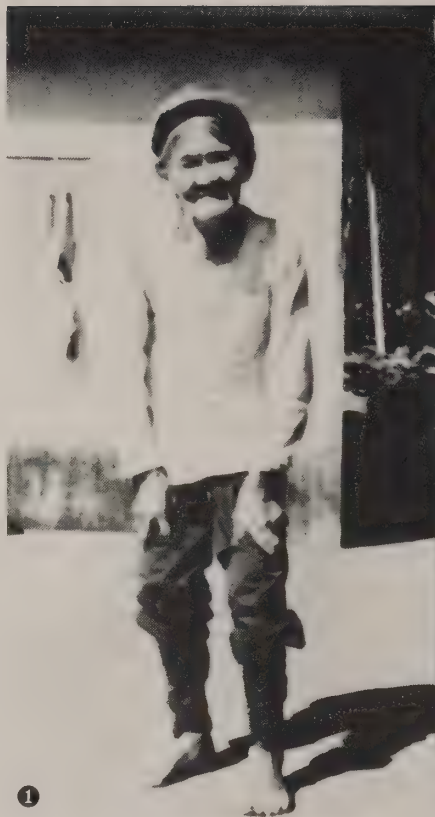
Executive Editor: Li Tsung-kuei

Subscription: US\$0.4 per copy and US\$4  
per year, postage included.

Free of charge for listeners of VOFC

號八三九〇第字誌台版局局聞新院政行國民華中  
號五六七三第字台政郵華中

1. Centenarian Mrs. Soong Ching-liang remains in good shape by weeding, sweeping the floor, and taking a walk every morning. The 112-year-old lady, who eats two bowls of rice for each meal, can still see and hear very clearly without difficulty.
2. Freedom seeker Shao Tien-ren (middle), toasted with doctors in celebration of his first month anniversary in the free world. The former Chinese communist pilot flew to South Korea in an H-5 light bomber on August 24th to seek political asylum in R.O.C. He was injured when his plane landed. On September 20th he returned to the motherland the R.O.C. on Taiwan to begin a new life.
3. Chinese athletes Kou Ching-shui and Lee Fou-en smiled and waved to cheering crowd after they won respectively a gold and a silver medal in decathlon in the 6th Asian Track and Field Competition.





# TAIWAN REPUBLIC OF CHINA NEWSLETTER

Vol. XVIII

No. 11

PUBLISHED MONTHLY BY THE TOURISM BUREAU

NOVEMBER 1986

中華民國臺灣觀光快訊

PAVILION AT THE ETERNAL SPRING SHRINE, TAROKO GORGE



# TAIWAN IN 4 MINUTES

Some of the tourist attractions of the Republic of China's island province of Taiwan were filmed by a four-man team of the Cinetel Productions Limited of Sydney, Australia, during six days of "shooting" that began October 5.

The team consisted of Martin Ivor Cohen, director, John Douglas Brock, cameraman, Michael John Gissing, sound engineer, and Nicholas John Mayo, camera assistant.

The half-hour film, entitled "The Seven Kites of East Asia," covers the Republic of China, the Republic of Korea, Japan, Hong Kong, Macau, the Philippines and Thailand, all members of the East Asia Travel Association (EATA).

DRAGON KITE



DRAGON KITE FILMED





The film, in which each country and area will occupy a 4-minute segment, will be released in the spring of 1986.

The emphasis of the film is on the people and their lifestyles; both traditional and modern. The necessary "linking" device tying the seven countries and areas together is "the flying of kites."

Kite-making is one of the many arts in which Chinese have excelled since ancient times and still do today in Taiwan. The kite filmed here was an 120-feet-long dragon that took four people to fly. The dragon is regarded by the Chinese as a symbol of good fortune.

The many other scenes filmed here included glimpses of the mass morning exercise in the compound of the Chung Cheng (Chiang Kai-shek) Memorial Hall; the National Palace Museum; Chinese opera; Chinese calligraphy; noodle-making and vegetable carving; the change of guards at the Martyrs Shrine; the Lungshan (Dragon



KUNGFU INSTRUCTOR CHIU FU-YUEH

Mountain) Temple; a night market and modern department stores; the playing of Chinese musical instruments; the Chinese tea ceremony; and a folk arts performance during the Double Tenth National Day celebration of the Republic of

China.

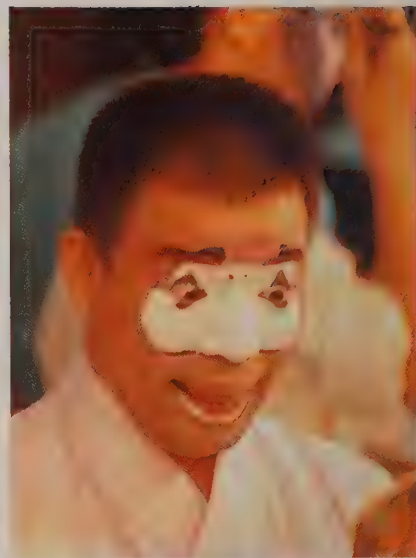
The film also includes two scenes from East Taiwan — the Taroko Gorge, one of the greatest natural wonders in the world, and a performance by aborigines of the Ami tribe.

"TAIWAN, REPUBLIC OF CHINA" AS RENDERED IN CHINESE CALLIGRAPHY BY MILO CHANG





CHINESE OPERA MAKE-UP FILMED



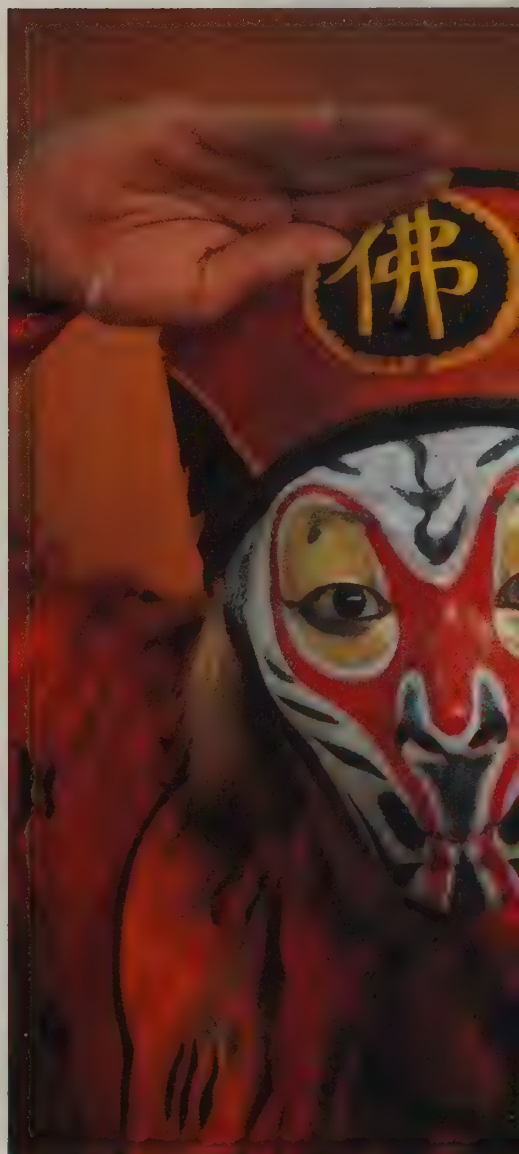
MAKE-UP OF A CLOWN

IMP

CHINESE OPERA ACTRESS



MAKE-UP OF A MONKEY







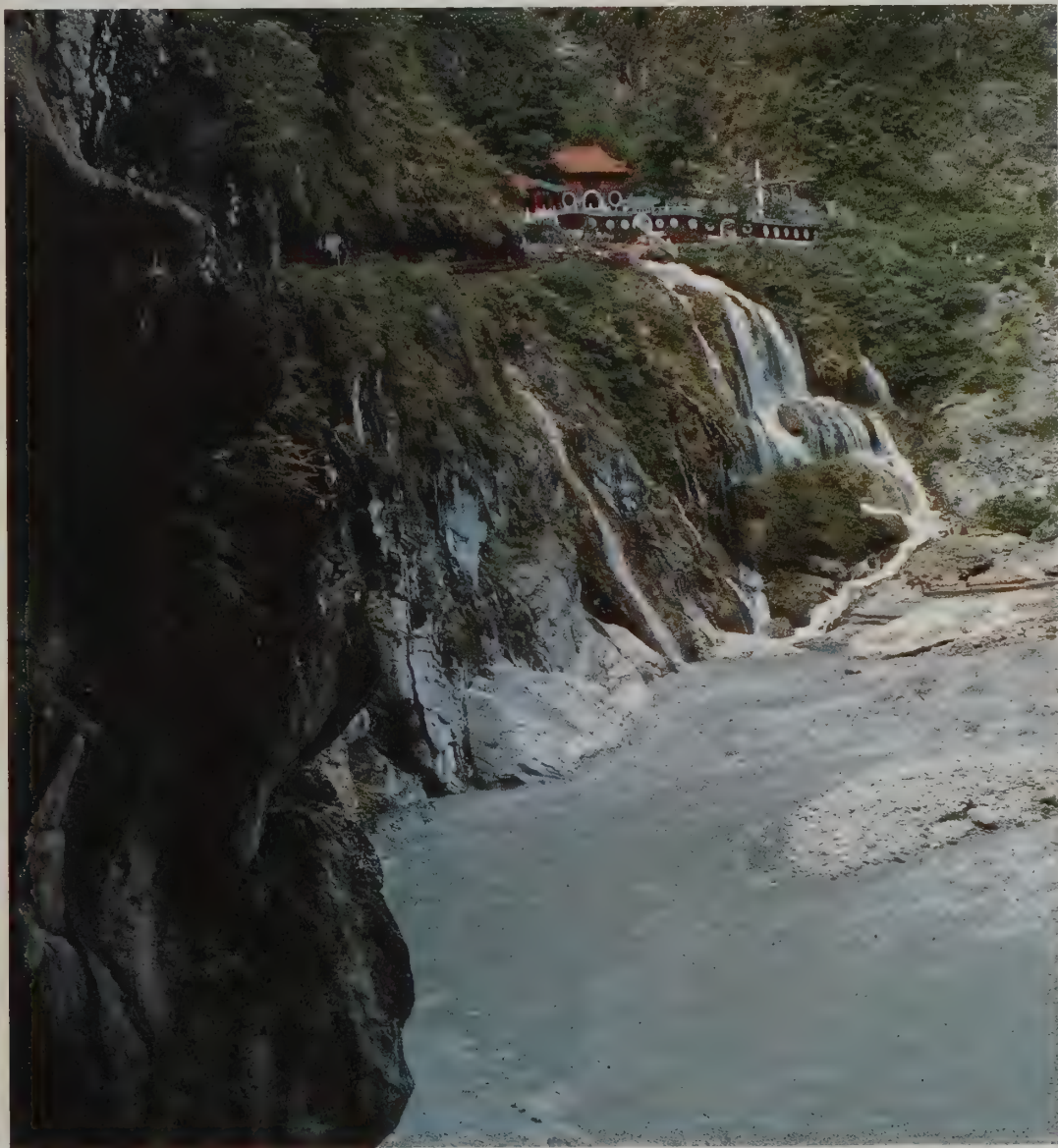
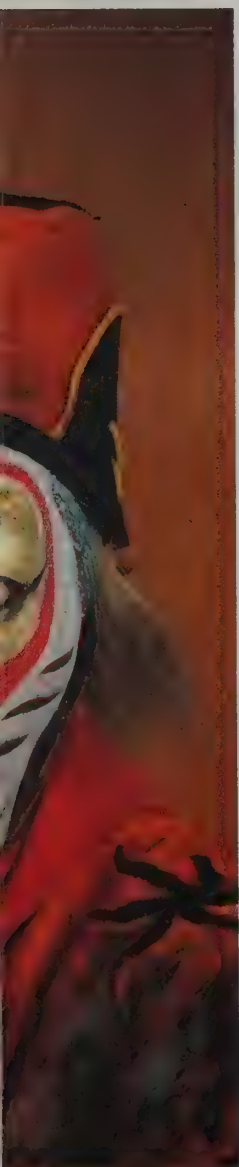
AL CROWNS AT THE NATIONAL PALACE MUSEUM



NATIONAL PALACE MUSEUM

G

ETERNAL SPRING SHRINE, TAROKO GORGE







GIRL PLAYING ZITHER FILMED



CHINESE TEAHOUSE



TEMPLE SCENES



LUNGSHAN TEMPLE, TAIPEI





## FOUR HISTORIC SITES

Each issue of stamps put out in the Republic of China has been acclaimed both inside and outside the philatelic world for its beauty and excellent design.

This has been attested yet again by an issue of four stamps depicting historic sites in Taiwan.

The sites are the North Gate of Taipei, the old Fort San Domingo at Tamsui near Taipei, the Lung Shan (Dragon Mountain) Temple at Lukang (Deer Port) in central Taiwan, and the Confucian Temple at Changhua, also in central Taiwan.

Altogether 3.5 million stamps portraying the North Gate have been issued, and 1.3 million of each of the others.

The issue was the subject of an article published in the New York Times on Sunday, October 6, along with a reproduction of the stamp portraying the North Gate, denomination NT\$2 (5¢ U.S.).

The North and three other gates are all that remain of the city

wall and five gates on which construction was begun in 1882 and completed in 1884. The North Gate stands in its original form, but of the other three which have lost their original form the best known is the East Gate which is prominently situated at a road junction facing the Presidential Office building in downtown Taipei.

Fort San Domingo, depicted in an NT\$5 (12½¢ U.S.) stamp, was built by occupation Spanish forces in 1629, wrested from them by the Dutch colonists in 1642, and captured by Ming Dynasty loyalists from continental China in 1661. It was leased to the British as a consulate in 1869 and used as such, except during World War II, until its closure in March 1972.

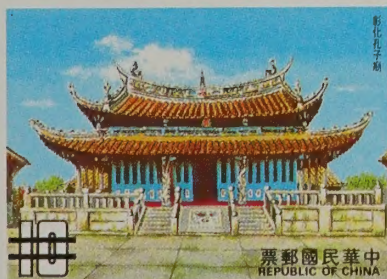
The fort and the consular residence the British built in 1876 in the same hilltop compound were formally taken over by the Chinese authorities in 1980 and were open to sightseers on December 25,

1984.

The Lung Shan Temple at Lukang, depicted in an NT\$8 (20¢ U.S.) stamp, is among the foremost examples of classical Chinese temple architecture in Taiwan. Funds to build the temple were raised by public subscription there in 1776. All the building material used was brought over from Fukien province, across the Taiwan (Formosa) Strait.

The Confucian Temple at Changhua, depicted in an NT\$10 (25¢ U.S.) stamp, was built in 1726, and has since been renovated eight times. Like the Lung Shan Temple at Lukang, it also ranks among the best examples of classical Chinese temple architecture in Taiwan.

All inquiries about these stamps and other philatelic matters should be addressed to the Directorate General of Posts, 246 Aikuo E. Rd., Taipei 10605, Taiwan, Republic of China.





# 2 WEST GERMAN GROUPS VISIT TAIWAN

統一編號：

09079720015

Among the visitors from abroad who were present in Taiwan for the Double Tenth (October 10) National Day of the Republic of China were two groups from the Federal Republic of Germany consisting of a total of 99 people.

They comprised 35 who came here as the Marktheidenfeld Vip-Group, and 64 members of the famed Esselbach Musicband. Marktheidenfeld entered into a sisterhood relationship with Taitung County in east Taiwan during the visit.

The Vip-Group arrived Oct. 6 and left for home Oct. 17. The Musicband arrived Oct. 5 and left Oct. 12.

It was the band's second visit to Taiwan which it first visited in 1981.

On the latest visit the band gave a performance on the afternoon of the Double Tenth in the plaza fronting the Presidential Office building in downtown Taipei. It was part of the displays that always take place there at that time on that day, largely featuring Chinese folk arts such as lion and dragon dances, stilt-walking, acrobatics, dancing and singing.

The two visiting West German groups had a busy time during their stay in Taiwan. Among their activities was a joint attendance at a Mongolian barbecue dinner given

on October 11 at the Grand Hotel's Yuanshan Club by the Tourism Bureau.

Among the guests on the Chinese side was General Wego Chiang, director of the Joint Operations Training Department of the Ministry of National Defense. The German-speaking general, the younger brother of President Chiang Ching-kuo, had part of his military training in Germany.

Yu Wei, director general of the Tourism Bureau, who presided, extended a hearty welcome to the two visiting groups. He said:

"We attach special importance to their visit for several reasons.

"First of all, it testifies to the close people-to-people relations so happily subsisting between the Republic of China and the Federal Republic of Germany.

"It is also a good omen for still further strengthening those ties.

"We believe strongly in friendship through tourism; and we hope that the visit of our good friends from the Federal Republic of Germany will mark a milestone in the tourism exchanges between our two countries.

"They have come here as ambassadors of good will to the Republic of China, and I am confident that they will leave our shores as more devoted envoys of friendship than ever before."

## PLEASE NOTE

Owing to a typographical error, the date of the recent Symposium on Landscape and Recreational Planning held in Taipei was incorrectly given as October 5-7 instead of September 5-7.

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發行人：虞 爲  
編輯人：葉 英 管  
發行所：交通部觀光局  
地 址：台北市忠孝東路四段二八〇號九樓  
印刷所：中華彩色印刷股份有限公司  
地 址：台北縣新店市寶橋路二二九號  
行政院新聞局登記號碼局版登誌字第〇八二八號  
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## For information write to

The Tourism Bureau  
9/fl. 280 Chunghsiao E. Rd., Sec. 4  
(P.O. Box 1490), Taipei, Taiwan  
Republic of China  
Cables: ROCTB TAIPEI  
Telex: 26408 ROCTB  
Tel. 721-8541

Travel Information Service Center  
Sungshan Domestic Airport  
Tel. 7121212-Ext. 471

or to one of the following address:

### United States

Tourism Representative, Travel Section  
Coordination Council for North  
American Affairs (CCNAA)  
Office in San Francisco  
166 Geary Street (Suite 1605)  
San Francisco, Ca. 94108  
Tel. (415) 989-8677, 989-8694  
Telex: 9103722267 LTDD INC SFO

Tourism Representative, Travel Section  
CCNAA Office in New York  
I World Trade Center (Suite 8855)  
New York, N.Y. 10048  
Tel. (212) 466-0691/2  
Telex: 226000 ETLX UR  
ATTN: BXT 1472 ROCNY

Tourism Representative, Travel Section  
CCNAA Office in Los Angeles  
3325 Wilshire Blvd. (Suite 515)  
Los Angeles, California 90010  
Tel. (213) 739-8898/9  
Telex: 9103214021 ROCTRADE LSA

### Federal Republic of Germany

Asia Trade Center  
Tourism Bureau  
Dreieichstraße 59  
6000 Frankfurt/Main 70  
Tel. (069) 610743  
Telex: 414460 ASIAT D

### Japan

Japan Office  
Taiwan Visitors Association  
A-9, 5F, Imperial Tower, Imperial Hotel  
Uchisaiwai-cho 1-1-1, Chiyoda-ku  
Tokyo 100  
Tel. (03) 501-3591/2  
Telex: 222-2346 IMPHO J  
ATTN: TAIWAN VISITORS  
ASSOCIATION

### Singapore

Singapore Office  
Taiwan Visitors Association  
5 Shenton Way  
14-07, UIC Building  
Singapore 0106  
Tel.: 2236546/7  
Telex: TVA RS 35106

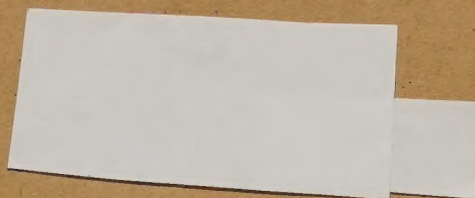
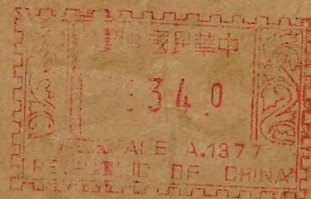
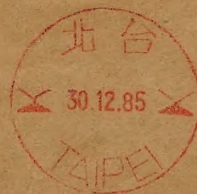
### Australia

Sydney Office  
Far East Trading Co. Pty. Ltd.  
Suite 3503, 35th Floor  
MLC Building, MLC Center  
Sydney NSW 2000  
Tel. 231-6942, 231-6973  
Telex: AA 74625 FAETVA



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